A HISTORY OF THE DISCIPLES of CHRIST IN OHIO

ALANSON WILCOX

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A History of the Disciples of Christ in Ohio

BY

ALANSON WILCOX

ERRATA

Page 36: Picture of Edwin Wakefield is misnamed; does not belong.

Page 271: Pictures top row, left to right, should read: 1. Mrs. A. M. Atkinson; 2. Mrs. R. R. Sloan. Second line: 1. Mrs. Lois White MacLeod; 2. Mrs. M. M. B. Goodwin.

CINCINNATI

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INTRODUCTION

HISTORY enriches the mind, gratifics a worthy desire to be informed on past events, enables us to avail ourselves of the experience of our predecessors, informs and regulates our judgment, and is profitable for reproof and correction. The earliest records of humanity are found in the sacred Scripture, and for that reason they have a strong claim on our diligent study. Next to inspired history, the deeds of our forefathers should receive our attention. To disciples of Christ a knowledge of our disciple history is desirable. Do the deeds and teaching of the forefathers correspond with the Scriptural requirements? A third generation is now enjoying the results of the faith, practice and trials of the forefathers. Time, culture and science have wrought transformation, but human nature is the same and God's cure for sin is unchanged. Looking over the deeds of the forefathers, we can correct our mistakes and hand on to coming generations all they did which was Scriptural.

Many eminent disciples of Ohio have not been noticed in this book for lack of space. Perhaps at our centennial in 1927 some one will write a complete history of disciples in Ohio.

I

THE CHURCH OF CHRIST

THE church of Christ began at nine o'clock in the morning on the day of Pentecost succeeding the crucifixion of Christ.

When it is spoken of as a church, Christ is the foundation, and the high priest to officiate for its members. When it is presented as a body, Christ is the head and gives forth its guiding principles. When it is represented as a kingdom, Christ is the king to rule in and reign over the subjects.

These are not three different institutions, but are identified as varying views of the same institution. (Col. 1:18-24; Eph. 1:22; 4:15; Matt. 16:15-19; 1 Cor. 3:11.)

The church was built on Christ, not on the person of Christ, but on the truth that represents Him, "that he is the Christ, the Son of God."

When Peter uttered this truth (Matt. 16:16), Christ said, "Thou art Peter [*Petros*], and upon this rock [*petra*] I will build my church."

So the church was to be built on the *petra*, or confession, or truth, that Jesus is the Son of God, and not on *Petros*. Paul, speaking of the passage of the Israelites through the Red Sea, says: "They were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of that spiritual rock [*petra*] that followed them: and that rock

[*petra*] was Christ." This passage expressly states that the *petra* is Christ. Prospectively Christ says of this divine truth annunciated by Peter, that "the gates of hell shall not prevail against it."

Accordingly Christ died, and on the third day rose from the dead. The gates of hell did not prevail against Him. So He is declared to be "the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." This great truth standing for Christ is forever established.

It is a tried stone. The prophet says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Peter applies this prophecy to Christ as follows: "If ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, rejected indeed of men, but with God elect and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Because it is contained in Scripture: "Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame" (1 Pet. 2:3-6).

In the same chapter Peter refers to Christ as a stone of stumbling, and a rock (*petra*) of offense. So it is affirmed that Christ is the rock (*petra*) on which the church is built. When and how was this stone tried?

He came in fulfillment of the prophets and types, and so was tried. He was tried by Satan in three of the strongest temptations: the lust of the flesh, the lust of the eye, and the pride of

life; and Christ was victorious. He was tried by death and the grave, and prevailed over them. After these trials He could be laid as a corner stone.

So Peter, on the memorable day of Pentecost, an account of which is found in the second chapter of Acts of Apostles, declares that God raised Him from the dead—took Him into heaven, gave Him all power in heaven and earth and made Him both Lord and Christ.

The angels declared that, as He went, so He should come again. The disciples who gazed heavenward lost track of Him. What was done with Him they did not know until the Holy Spirit removed their ignorance by declaring Him Lord and Christ. So no one can believe in Him as Lord but in or by the Holy Spirit.

He came as a spiritual presence as He promised (Matt. 28:20), and has ever been with His true disciples. The coronation and lordship of Jesus were declared by Peter on the memorable Pentecost. The foundation of His church having been laid, three thousand persons were immediately built into the church as living stones. The church, the body of Christ, on that day received the Holy Spirit and He has dwelt in the body ever since. All who become members of the body have their spirits in some way touched by the Holy Spirit and are made partakers of the divine nature and can never die. They take Christ at His word, and He so declared.

As a kingdom, Christ's reign began in Jerusalem, and the earthly part of the kingdom is identical with His church, which is His body on earth. The conditions of membership in the church are found in Acts of Apostles as preached

by the inspired apostles Peter and Paul and Spirit-directed evangelists.

There are nine successful cases of conversion recorded in Acts of Apostles. On the Pentecost after the resurrection of Christ (Acts 2), Peter preached the resurrection and coronation of Christ and declared the infallible proofs of His lordship, and commanded the three thousand believers to repent and be baptized for remission of their sins. The heathen jailor, who knew nothing of Christ, was commanded to believe, and then, to produce faith, Paul spake unto him the word of the Lord. This word of the Lord included the command to be baptized; and so straightway, the same hour of the night, he was baptized (Acts 16:33).

Paul, on his way to Damascus to persecute the Christians, met the Lord and became a believer. And after three days of praying, Ananias told him to be baptized and wash away his sins. Immediately he obeyed. No person in the apostolic age who heard and believed the gospel, ever waited one hour before he was baptized. Paul waited three days before he knew he ought to be baptized (Acts 9).

The Samaritans, when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women (Acts 8:12). Philip preached Jesus to the Ethiopian treasurer of Queen Candace, and the treasurer, when they came to a certain water, said: "What hinders me to be baptized?" The answer is: "If thou believest with all thy heart, thou mayest." He said: "I believe that Jesus Christ is the Son of God." On this confession Philip baptized

him, and the celebrated convert went on his way rejoicing (Acts 8:35-39).

Cornelius was the first Gentile convert. Miracles were wrought to satisfy Peter and the Jews that it was right to baptize him. He was a devout, benevolent man and in a place of authority in military affairs, but he was unsaved, according to the new dispensation of God's mercy under Jesus Christ. So he was told words whereby he should be saved. The Holy Spirit baptism was given to him as to the apostles at the beginning of the church, and Jesus was the baptizer. The law of pardon and induction into the kingdom demanded that he should be baptized in water. Peter had it revealed to him that in every nation he that feareth God and worketh righteousness is accepted. He was baptized and saved from the condemned world (Acts 10 and 11).

Lydia, the seller of purple at Thyatira, at a devotional meeting by the river-side, heard Paul preach, and the Lord opened her heart and she was baptized (Acts 16).

The Ephesians, having only been baptized unto John's baptism, corrected their mistake and "were baptized in the name of the Lord Jesus" (Acts 19). Many of the Corinthians, hearing, believed and were baptized.

All the conditions of church membership are not mentioned in each case of conversion, but all must have heard the gospel, believed, confessed Christ, been baptized, received the remission of their sins and the gift of the Holy Spirit. The creed of the church was Christ, and not a selected set of dogmas. Only believers in Christ were baptized. The authority in the church or

body or kingdom was the authority of Christ. It was transferred to the apostles by Christ under the figure of keys or a throne or in specific instruction (Matt. 16:19; Matt. 19:28; John 20:21-23; Luke 10:16). The apostolic authority is in the New Testament Scriptures. During the personal ministry of Christ he gave out the general principles of his kingdom and the great commission to his apostles (Matt. 5, 6 and 7; Matt. 28:18-20).

The apostles, as guided by the Holy Spirit, gave the specific instruction in harmony with Christ's commission as to how to come into the kingdom and how to live as loyal subjects. The disciples "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and in prayers" (Acts 2:42). The disciples met on the first day of the week to break bread and remember Christ in his sufferings and death and resurrection (Acts 20:7). They made offerings on the first day of the week for benevolences and for carrying on their work. They did this voluntarily, as the Lord prospered them, and with a cheerful heart (1 Cor. 16:1, 2). They settled their differences by conferences under apostolic authority (Acts 15).

The law of expediency was used where there was no direct revelation. The Mosaic law ruled before Christ's law began. Christ honored the law of Moses by living under it, and set it aside when his church began (Eph. 2:15; Col. 2:14; Rom. 10:4). The moral precepts of the Mosaic law are reinforced by apostolic teaching. The law of the Sabbath began after the exodus from Egypt (Deut. 5:15; Ex. 20:10), and was never reinforced by apostolic command.

The disciples met on the first day of the week, called the Lord's day, to break bread (Acts 20: 7; 1 Cor. 11). The word of Christ was to dwell in them richly in all wisdom, and they were to teach and admonish one another in psalms and hymns and spiritual songs. Not only did they set aside the law of Moses, which was to perish, but also the commandments and doctrines of men. They were to draw out of their faith all the Christian graces and virtues, and then an abundant entrance was promised to them into the everlasting kingdom of heaven (2 Pet. 1: 5-11).

When the first church at Jerusalem was dispersed they went everywhere preaching the Word, making believers, planting churches and doing the will of God. That is what Christ came for, to do the will of God (Heb. 10). The early Christians took God, in Christ, at His word, and were guided by His will. As to good works, they were careful to maintain them, and the apostles gave the superintendency of this over to deacons (Acts 6). Paul made collections for the Jerusalem poor. The early disciples cared for exposed children, and widows over seventy years old (1 Tim. 5). Here is warrant for orphanages and homes for the aged.

All the primitive disciples were missionary in spirit and practice. Paul was the most abundant in labors. He went forth from Antioch, the first church where Jews and Gentiles were associated together. He planted churches in many of the principal cities of western Asia and eastern Europe. He wrote many letters to churches and individuals. His labors and influence have had more to do in the shap-

ing of the history of Christian nations than those of any man that ever figured in the affairs of the world.

The leaders in the original church were apostles, prophets, evangelists, elders, deacons and various classes of helpers. Apostles must have seen the Christ before and after his resurrection. There were twelve of them (Matt. 10:2-4). Judas Iscariot fell away by betraying the Lord. Paul took his place by the call of Christ (Acts 9). Matthias was selected by eleven apostles to fill the vacancy, without Christ's authority and before the Holy Spirit came to them.

Prophets assisted the apostles in starting and establishing the kingdom. Evangelists continue as preachers so long as the whole world has not been reached. Bishops, elders or overseers presided over the spiritual interests of congregations. Deacons attended to the finances and benevolences of the church. Any Christian may help carry out the will and purpose of Christ, as the circumstances may demand, but, that order may be maintained in the Lord's work, evangelists, elders and deacons are authorized leaders. Individually, the disciples are called Christians, saints, brethren; and, in a collective capacity, church of Christ or church of God.

II

FALLING AWAY

THERE came a *falling away* from apostolic teaching and practice. It commenced in the time of the apostles. The letters to the Galatians and Hebrews give such indications. In the second letter to the Thessalonians this *falling away* is positively mentioned, and it is stated that the mystery had already begun (2 Thess. 2:3-10). Judaizing teachers, as in the time of Christ, had made void the law of God by their traditions. Specially was this true after Constantine, in A. D. 311-327, adopted Christianity as the religion of the Roman Empire. Persecutions against Christians had largely ceased. But when emperor and political leaders began to inject heathen customs and legislate for the church, the beautiful simplicity of original Christianity was perverted.

In the original churches there were elders, or bishops and deacons, connected with each congregation. At the close of the second century a change had commenced. The jurisdiction of bishops had begun to extend over dependent churches in the neighborhood of the towns and cities. They began to place themselves above the "laity" and grew into a distinct order. The bishop, in a large city, acquired a precedence over other churches in the same district and

thus the metropolitan system grew up. A higher grade of eminence was accorded to the bishops and churches of the principal cities. Then the bishops of principal cities began to claim pre-eminence; and when the seat of empire was transferred from Rome to Constantinople, there came up a controversy as to pre-eminence that divided the church, and so we have the eastern Greek Catholic Church and the western Roman Catholic Church. These churches alternately excluded each other from time to time, till the division was permanent. The western church continued to observe the Lord's Supper every first day of the week for about three hundred years. The Greeks kept up this custom for about seven hundred years. Clinical baptisms (so called) and sprinkling water on babies for baptism were gradually introduced till popes and councils in 1311 usurped the authority of Christ and legalized sprinkling as baptism in the western or Roman Catholic Church. The eastern church adhered to immersion, but fell away from believers' baptism to baptizing infants and from Christ's command to trine immersion.

Following, now, the western church, all kinds of innovations were rapidly introduced till there is in the so-called Roman Catholic Church little semblance to the New Testament church. It is a religion made up of Jewish rites, heathen superstitions, traditions and political intrigues. In the so-called church they have holy water, the fast of Lent, monastic vows, priestly vestments and the sign of the cross, praying for the dead, purgatory and paschal candles, invocation of saints, images and extreme unction, sacrifices

for the dead, wax candles, the real presence, compulsory celibacy, assumption of temporal power, canonization of saints, redemption of penances, monasticism, auricular confessions, elevation of the host, Bible forbidden to laity, indulgences, rosary of the Virgin Mary, sale of indulgences, Papal usurpation, priest drinking the wine instead of the people, infant baptism, sprinkling water instead of immersion, Papal primacy, tradition superior to the Scriptures.

Bishop Newton observes: "The foundation of papacy was laid, indeed, in the Apostles' days, but the superstructure was raised by degrees, and several ages passed before the building was completed, and the mansion was revealed in full perfection."

Costerus, a popular writer of his day, says: "The excellency of the unwritten word doth far surpass the Scripture, which the apostles left us in parchments: the one is written by the finger of God, the other by the pen of apostles. The Scripture is a dead letter, written on paper or parchment, which may be razed or wrested at pleasure, but tradition is written in men's hearts, which can not be altered.

"The Scripture is like a scabbard that will receive any sword, either leaden or wooden or brazen, and suffereth itself to be drawn by any interpretation. Tradition retains the true sword in the scabbard; that is, the true sense of the Scripture in the sheath of the letter. The Scriptures do not contain clearly all the mysteries of religion, for they were not given to that end to prescribe an actual form of faith; but tradition contains in it all truth, it comprehends all the mysteries of faith, and all the estate of the

Christian religion, and resolves all doubts which may arise concerning faith; and from hence it will follow that tradition is the interpreter of all Scriptures, the judge of all controversies, the removal of all errors, and from whose judgment we ought not to appeal to any other judge; yes, rather, all judges are bound to regard and follow this judgment." These tradition teachers are constantly advocating their theory.

"The barriers of the ancient simplicity and truth," says Mosheim, "being once violated, the state of theology waxed worse and worse; and the amount of the impure and superstitious additions to the religion of Christ is almost incredible. The controversial theologians of the East continued to darken the great doctrines of revelation by the most subtle distinctions, and I know not what philosophical jargon. Those who instructed the people at large made it their sole care to imbue them more and more with ignorance, superstition, reverence for the clergy, and admiration of empty ceremonies; and to divest them of all sense and knowledge of true piety. Nor is this strange, for the *blind*—that is, for the most part grossly ignorant and thoughtless—were the leaders of the blind. The summary, it may be stated, led to pray to saints and worship their images; which trusted to relics to remove defects of body and soul; which relied upon the fires of purgatory to remove sin, and on purchased prayers to remove purgatory. Which found cleansing efficacy everywhere but in the despised blood of Christ, and even employed oil taken from sepulchral lamps of martyrs for the purpose—which subverted all things with tradition."

The falling away is also covered in the Scriptures by the expression going "into the wilderness." They started in the apostolic age and reached the wilderness in A. D. 666. From that date the Papacy was in full swing. Some of the things listed as against them in this chapter were concocted and introduced later than A. D. 666. When will they all cease?

That the church fell away from apostolic teaching and practice, and went into the wilderness, is evident. It will be remembered that, when the Israelites were rescued from Egyptian bondage, they came to Mt. Sinai in fifty days, and Moses, as mediator, received for them the law of the Lord. They pledged themselves to obey the law. They were soon instructed to send spies into the proposed promised land. All of the spies, except Caleb and Joshua, reported that it would be impossible to take the land. The people also murmured, and distrusted the leadership of the Almighty, and were compelled to wander in the wilderness forty years. All the men of Israel who were over twenty years of age when they left Egypt, perished, except Caleb and Joshua (Num. 14:30). The Lord predicted this forty years' wandering in the wilderness. This suggests to the minds of some that he had predicted the duration of the church wandering in its wilderness. P. Y. Pendleton, in his book "The Great Demonstration," declares that "the Lord tells us several times that the wandering will last 1,260 prophetic days or years. The count for these years begins at the appointed time (Dan. 11:29), which is A. D. 666, and they end in A. D. 1926. The first time these years are given is in Daniel, and the words are about

the little or western or Catholic horse, which is 'Hades,' and which drives the fourth and last division of the church into the wilderness just as the eagle gives his call, and the words are: 'And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law: and they shall be given into his hands until a time and times and a half time' (Dan. 7:25), or 1,260 years. 'And the woman [the church] fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand, two hundred and threescore days' (Rev. 12:6), or 1,260 years."

During the period of 1,260 years there were individual saints and communities that tried to walk in the light of God's truth. There were Albigenses, Nestorians, Waldenses and others that tried to serve the Lord acceptably. The light of God's truth, however, was darkened—the Scriptures were taken from the common people—and so we have the Dark Ages. "Where there is no vision, the people perish." In the days when Samuel ministered unto the Lord before Eli, the word of the Lord was precious: there was no open vision (1 Sam. 3:1). So, in the dark days of the apostasy, the vision of faith was obscured, and, like the blind man in the time of Christ, they saw men as trees walking.

Fisher, in the history of the Christian church, makes this record: "In the devotional system of the Middle Ages the celestial hierarchy of angels had an important place. Apparitions of angels were believed to be not infrequent. They were protectors against the demoniacal spirits with which the air was peopled. The swarming, busy,

indefatigable, malignant spirits claimed the world of men as their own. They assumed grotesque and repulsive forms. Satan was figured as having horns, a tail and the cloven foot. Connected with this ever-present superstition, the torment of the young and the old, was the belief in magic spells and the efficacy of talismans. The patent reliance of the timid, tempted, persecuted soul was in the help and intercession of the saints. These multiplied in number as time advanced. Every church, every village had its tutelary spirits. The miracles which they were believed to have wrought were numberless. . . . Far above all the saints in the popular veneration was the Virgin Mary. In the numerous hymns to Mary she was described in most glowing terms of praise, and was exalted to a position of almost controlling influence over the divine Son. With the growing worship of martyrs and saints, the interest in their relics increased. They were required in every new church that was to be consecrated. They were usually placed upon the altar or beneath it. They were worn upon the person. Of their efficiency in working miracles there was no doubt. An oath taken upon the relics of saints was clothed with awful sanctity. Its violation was a terrible sin. The Crusades afforded the means of gratifying the desire for relics, which became proportionately more intense. The sale of them grew to be a branch of trade. Vast sums of money were expended in purchasing relics, pieces of apparel or bones of the saints. The homage paid to saints and relics amounted to a kind of polytheism."

III

REFORMERS

IT took centuries for the church to fall away and go into the wilderness. It will not be thought strange if it takes centuries to return to apostolic teaching and simplicity. Some good things were developed during the Dark Ages. Music was invented, art was developed, architecture was fascinating, but Christian faith and living waned. The Nestorians and others preserved a remnant of the primitive order of things. The day, however, began to dawn in due time.

From the twelfth century there were found here and there antisacerdotals who indulged in invectives against the immoralities of the priesthood and their usurpation of power. Radical and influential persons began to move to the front, as Huss, Jerome of Prague and John Wyclif. One hundred and fifty years before the days of Luther, Wyclif antagonized the pretensions of the Papacy. He set aside Papal decrees by a direct appeal to the Holy Scriptures. He denied transubstantiation; condemned auricular confession; held that the power to bind and loose is of no effect unless it conforms to the doctrine of Christ; opposed the multiplied ranks of the clergy—popes, cardinals, patriarchs, monks and canons; repudiated the doctrine of indulgences,

the doctrine of the excellency of poverty as it lay at the foundation of the mendicant orders; set himself against pictures in worship and the celibacy of the clergy. He predicted there would arise from monks themselves men who would abandon their false interpretations of Scriptures and would try to reconstruct the church in the spirit of Paul. He translated the Scriptures into the English language in 1384. Though this translation was only in manuscript, it had a powerful influence in England. Huss, on the Continent, sympathized with Wyclif and, in 1415, was burned as a heretic. One year later Jerome of Prague was martyred. Wyclif is called the morning star of the Reformation. Fifty years after his death his enemies took up his bones, burned them and scattered the ashes on near-by waters.

Savonarola, an Italian priest, cried out against Romanism, and was burned to death and his ashes were thrown into the river Arno in 1498. Tyndale, a century and a half after Wyclif, and after printing had been discovered, put a printed Bible into the hands of the people. He had to go to the Continent to do his work. His enemies applied the extreme argument and strangled him at the stake. So the heroic spirit of the father of the open Bible passed from earth.

The Reformation began in Germany in 1517. Luther had been a monk, but his insight caused him to become doubtful of the doctrines of the church. He adopted as the watchword of the Reformation, "The just shall live by faith." To defray the expense of building the great Cathedral of St. Peter's at Rome, Leo X. pushed

the sale of indulgences. So great had this abuse become that it was even farmed out to bankers and others for private gain. The Primate of Germany, a young and very immoral archbishop, had bought his ecclesiastical dignities at such an enormous sum that the Pope was moved to aid him by a special dispensation of indulgences. The archbishop employed Tetzel, a Dominican monk of questionable character, as agent for these—a sort of sales manager—throughout Germany. Tetzel traveled over the country crying: "Pour in your money, and whatever crimes you have committed, or may commit, are forgiven! Pour in your coin, and the souls of your friends and relatives will fly from purgatory the moment they hear the clink of your money at the bottom of the box." Luther preached vigorously in Wittenberg against the traffic in indulgences. In October, 1517, Luther nailed to his church door the celebrated theses, boldly denying the Pope's right to sell indulgences, and declaring the remission of sins is from God alone. Tetzel made reply to this, but the Pope gave little attention to it at first, saying: "It is a quarrel of the monks." But Dr. Eck, chancellor of the University of Ingolstat, published a book showing that Luther was guilty of the same heresy alleged against John Huss. In controversy with Dr. Eck, Luther maintained that the Papacy was a development some centuries after the rise of Christianity, by human arrangement. At this, Leo X. became aroused to the significance of the movement started by Luther in Germany.

Luther was excommunicated after having been summoned to the Diet of Augsburg in 1518, and his books were condemned to be publicly

burned. But Luther burned the Papal bull of excommunication in the public square of Wittenberg. Summoned to the Diet of Worms in 1521, the emperor, Charles V., offered him safe conduct. Luther's friends warned him not to go, but the intrepid reformer said: "I will go to Worms if there be as many devils there as tiles upon the roofs of the houses."

Melancthon drew up articles of faith, which were sanctioned by Luther, and so we have the Augsburg Confession of Faith, which is adopted by the Lutherans.

In Switzerland, Zwingli, born in 1484, became the leader of the Reformation, and is regarded as the founder of the German Reformed Church.

John Calvin fled from persecution in France to Switzerland. He followed St. Augustine rather than the Scriptures, and so we have the doctrine of predestination. In Scotland the followers of Calvin were called Presbyterians. In England, Henry VIII. quarreled with the Pope and started the Church of England. Two hundred years later Wesley tried to inject more spirituality into the church, and, as the result, we have Methodism. Now, in our United States, there are scores of denominational, sectarian churches, all of them better than the medieval Roman Catholic or Greek Catholic churches. Are we not in a wilderness of creeds? What about the church of God? No historian, aside from God, can write that history. For 1,260 years it is wandering in the wilderness. The true church is not in Catholicism. Is it in Protestantism?

In 1870 a committee of disciples from the Ohio Christian Missionary Society bore fraternal

greetings to the Baptists of Ohio. That committee was composed of eminent men: Isaac Errett, R. R. Sloan, R. M. Bishop, Thomas Munnell, B. A. Hinsdale and W. T. Moore. In their greeting they stated:

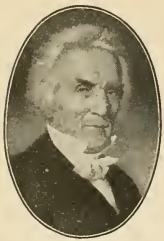
"As a people, we are seeking the restoration of the Christianity of the New Testament, in letter and in spirit, in principle and in practice. We clearly see to be involved in this the overthrow of denominationalism, the repudiation of human creeds as authoritative expressions of faith or bonds of fellowship, the annihilation of party names, and the reunion of God's scattered people in one body, under the leadership of Jesus the Christ, that they may be bound together simply by a common faith in the Lord Jesus and a common loyalty to him as their only sovereign, and with one mind and one heart strive together for the faith of the gospel. In view of the terrible apostasy which all find embodied in the Church of Rome, we look with lively sympathy on every Protestant movement tending away from Babylon and toward Jerusalem. From the time of Wyclif down, we pause to praise God for every glorious revolutionary movement that tends to break the spell of priestly authority and guide captive souls out into the light of God's word.

"We rejoice to-day in every indication of restlessness and disquiet among Protestant sects which renews the protest against human authority and sighs for a purer and completer loyalty to Jesus than Protestantism has yet reached; and we are confident that God has, among these great Protestant parties, a people yet to be called out from remaining errors and

corruptions and enrolled under the glorious old banner which the apostles unfurled in Jerusalem. But we are compelled to regard all these Protestant movements as unsatisfactory; and, while gratefully recognizing the obligations we are under to the men and the parties that urged on the work of reformation, alike among the Lutherans, Episcopalians, Presbyterians, independents and Methodists, we are still constrained to regard their best performances as falling short of the desired object, if the restoration of primitive Christianity is had in view as the great object to be attained.

"As movements tending onward toward the grand object sought, we have pleasure in them; but as furnishing the consummation so devoutly wished for, we are compelled to repudiate them. The church of Christ and the Christianity of the New Testament, pure and simple, are not found in any of these sects to-day, nor can they be found in any possible combination of sects."

Has not the time come when the church of Christ shall be called out of Babylon—and the wilderness of creeds?



Alexander Campbell



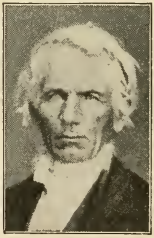
Thomas Campbell



Walter Scott



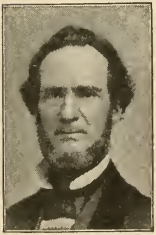
Jasper J. Moss



Wm. Hayden



Jonas Hartzell



Almond B. Green



Sidney Rigdon



J. W. Lanphear

PIONEER PREACHERS OF NORTHERN OHIO

1529099

IV

RESTORATION MOVEMENT

THE church of Christ, which began by his authority on the day of Pentecost succeeding his crucifixion, an account of which is found in the second chapter of Acts of Apostles, after a series of years wandered or fell away from apostolic teaching and the guidance of the Holy Spirit, and went into the wilderness. After a long, dark period in the wilderness of apostasy, individuals and communities began to feel after a better order of things. The light began to dawn. Reformers and reformations multiplied. But they divided among themselves and each community crystallized around the teaching of its respective leader. They all said: "Thus far shalt thou go in reformation, and no farther. Our formula of doctrine, our creed, contains what is in the Bible, and you must come to us or you do not come to God."

In the early part of the nineteenth century, individuals in various localities deplored the condition in which our country was found religiously. Infidelity and sectarianism were rampant. The colleges had few professed Christians in them. Dueling, slavery, intemperance and infidelity were prevalent. Church-members were throwing theological brickbats at one another. Ministers did not exchange pulpits. The pre-

vailing religious thought of the people was Calvinistic. Bro. J. Harrison Jones used to describe it about as follows: "If you haven't got religion, you can't get it. If you get it, you don't know it. If you know it, you haven't got it. If you have got it, you can't lose it. If you lose it, you never had it." There was the mourners' bench system of getting religion among the Methodists, the anxious-seat among the Presbyterians, and the religious experience among the Baptists, and all these theories unknown to the Holy Scriptures. The word of God was regarded as a dead letter. Faith did not come as a result of testimony, but was a direct gift from God.

At this critical time, in 1807-1809, there came to this country from Scotland some God-fearing, God-reverencing, Scripture-believing men — Thomas Campbell and his son Alexander Campbell. They were Seceder Presbyterians. They tried to bring about a different order of things in religion. Thomas Campbell got out a religious declaration of independence in 1809. Alexander Campbell sanctioned it. They adopted, in matters of faith, the motto: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." This position led them to be baptized, and they went to the Baptist Red Stone Association in Pennsylvania. Scriptural investigation led Alexander Campbell to make a distinction between the law (of Moses) and the gospel under Christ. The Red Stone Association opposed him, and he joined the Baptist Mahoning Association in Ohio. He had planted a church at Wellsburg, Va., and it was admitted to the Ohio Association. The Campbells claimed that infidelity is wrong, sectarianism is wrong, divi-

sions among believers are wrong, and the thing to do is to restore original New Testament Christianity. Seek unity in the household of believers, and, through this unity, go forth to the evangelization and salvation of the world.

Alexander Campbell's teaching, personally and through his periodical, the *Christian Baptist,* permeated the Mahoning Association, and in 1827 the association employed Walter Scott as an evangelist; and he preached the New Testament doctrine that baptism is for the remission of sins, and he and the Campbells and the associated churches abandoned their human creeds and joined together to restore original Christianity. They used the text of Jeremiah (chap. 6:16): "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." They declared that we should hearken to God and not to men.

The stupendous task of calling the religious world back to the original teaching of the Word in precept and principle, in doctrine and practice, in faith hoping for apostolic results, is now upon us. This position is so broad that all men can stand upon it, and as narrow as Christ himself made it. Christ prayed for everything embraced in our plea. The future church must be the one established by Christ and his apostles on the day of Pentecost. If it was right then, it is right now.

Paul tells us there are seven gospel unities (Eph. 4:1-6). In order to restore the New Testament church, there must be unity of worship, because there is one God; there must be unity of authority, because there is one Lord and

Christ; there must be unity of practice, because there is one baptism; there must be unity of preaching, because there is one faith; there must be unity of organization, because there is one body; there must be unity of life, because there is one Spirit; there must be unity of purpose, because there is one hope. The Great Commission contains every essential and omits every non-essential in God's ritual. It tells clearly what a man must do to become a Christian. We must preach it just as it is—all of it and nothing else.



Matthew S. Clapp



Wm. M. Roe



Calvin Smith



Lathrop Cooley



Dr. W. A. Belding



Edwin H. Hawley



Philander Green



J. Harrison Jones



Orange Higgins

PIONEER PREACHERS, WESTERN RESERVE

V

THE RESTORATION MOVEMENT AND THE WESTERN RESERVE

THE Western Reserve includes eleven counties in northeastern Ohio. Before the Revolutionary War, Connecticut claimed lands reaching far west. After the formation of the United States Government, she ceded all her lands to the United States except three million acres, in what is now northeastern Ohio. Originally this tract was called "The Connecticut Western Reserve." Later the word "Connecticut" was dropped off, and it is now known as "The Western Reserve." It was settled mostly by people from New England. The original lands were surveyed into townships five miles square. At the center of each township a village grew up. Schools and churches were planted, and business establishments were started. Our Pilgrim forefathers came from England via Holland, and were home missionaries. They were planters of churches, the founders of schools and foreign missionary societies. The settlers of the Western Reserve brought their religion with them, so that in nearly every township of the Reserve was planted a Congregationalist church. In the early part of the nineteenth century Baptist and Methodist churches sprang up, and later all kinds of religious and infidel fads.

In 1820 the Mahoning Baptist Association was formed. The constitution declares: "It is our object to glorify God." After stating items in their creed, it closes by saying: "Finally, we believe the Holy Scriptures to be the only certain rule of faith and practice." Each church was left, also, to form its own creed. Calvinism prevailed. The human creeds would not stay fixed. The association had sixteen churches. In 1826 Wellsburg (Va.) Church was received into the association. Alexander Campbell was one of the messengers from Wellsburg Church to the Mahoning Baptist Association. The letter of introduction discriminated between the Jewish and Christian portions of the Bible, and repudiated all human authority over the churches, and really contained the germs of our Restoration movement. Bro. Campbell frequently visited the ministerial meetings of the association. In 1823 the *Christian Baptist* was started and circulated in the association churches. The discussion between Walker and Campbell was read. Also the McCalla and Campbell debate. And so a leavening influence was going on. The Scripture motto of the *Christian Baptist* was: "Style no man on earth your Father; for he alone is your Father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one teacher; neither assume the title of leader, for ye have only one leader, the Messiah" (Matt. 23:8, 9).

The association met in New Lisbon in 1827. At this meeting Walter Scott was chosen as evangelist. A sentiment had been growing in the association that they should repudiate human creeds as authoritative and follow the Scriptures.

In the fall of that year he held a successful meeting at New Lisbon, and, for the first time in modern times, presented the Scriptural plan of the forgiveness of sin. Nearly all of the churches of the association repudiated their human creeds and accepted Christ as their creed and the Scriptures to guide them in all matters of faith and worship. The Mantua Church was the first to completely take apostolic grounds, as their declaration was made in the fore part of 1827, and the New Lisbon movement was in the latter part of 1827.

The restoration of the primitive gospel movement spread rapidly. They pleaded for a return to apostolic teaching and practice. They baptized believers on profession of their faith in Christ for remission of sins. They met the first day of every week to attend to the Lord's Supper. They made offerings every first day for self-support and for a relief fund. This relief fund offering for the poor is kept up in some of the oldest churches to this time. They called themselves individually disciples of Christ, or Christians. In a collective capacity they desired to be known as "churches of Christ." They thought they had the only ground of Christian unity for which Christ prayed. They called on all believers to come out of Babylon and to restore original Christianity. They adopted all that Luther and other Protestants advocated which was Scriptural, but protested that they had not gone far enough. It was not so much reformation that was needed as restoration of original apostolic teaching. They tried to break away from all human religious shackles. They repudiated the title of "Reverend" for their

ministers. Instead of Sabbath or Sunday, they used the "first day of the week" or "Lord's day." They tried to speak of Scriptural things in Scriptural language. They discriminated between opinions and faith, and held that faith and the obedience of faith brought the joy of salvation. They held that opinions would neither save nor damn a person. They were to receive one another without reference to opinions, and opinions must not be bound on others as tests of fellowship. The old association meetings were continued as evangelistic meetings till they grew so large that they were unwieldy and were mostly abandoned. Isaac Errett was the first settled minister in this new order of things, first at New Lisbon and later at Warren.

Men, women and young people did as in apostolic times—they went everywhere preaching the Word. They carried the New Testament with them in forest, field and family. They were compelled to hold many discussions. Alexander Campbell debated in Cleveland with the infidel Irad Kelly. Isaac Errett debated with the Spiritualist Tiffany, at Warren. James A. Garfield discussed with the infidel Denton, at Chagrin Falls; Marshall Wilcox with the Universalist at Medina; A. B. Green with Methodists in several places, and one disputant, to ridicule him, got off the couplet:

"Ho, every son and daughter,
Here is the gospel in the water."

To which Bro. Green aptly replied:

"Ho, every son and wench,
Here is the gospel on the bench."

Jasper Moss met all kinds of opponents, and they called him the "Rasping Wasp" instead

of "Jasper Moss." Opposition has largely ceased, and denominationalism is loving and lulling the disciples into quietude. Perhaps some have lost their aggressive spirit. Their attention is called to the disciples' claim that they hold the only possible ground of Christian unity for which Jesus prayed, and this was originally one of the chief features of the Restoration movement. They asked believers in Christ to come out of Babylon and sectarianism. While many joined in with the disciples in the Restoration movement, they were only asked to lay aside their human appendages and give full obedience to Jesus Christ in baptism, and all other things, and we would all be one, as Jesus prayed. They taught that the people were not to come to them, but to lay aside all humanisms in coming to Christ, and then we would all be one people, as Jesus prayed.

For their own good and edification, and the progress of restoration, the early churches became Bible schools for old and young. The elders of the churches became preachers of the gospel. After twenty years of experience and enthusiasm for original Christianity, aids to the movement were adopted. In 1844 Bible schools were started, and the D. S. Burnet Library of fifty volumes was produced. In 1850, Hiram College was planted. In order to strengthen existing churches and plant new ones, the Ohio Christian Missionary Society was started in 1852. At first the churches were in rural districts, and they builded small meeting-houses. Now larger houses are built, with Bible-school appliances. City churches are now flourishing. In 1866 the *Christian Standard* was started at

Cleveland, and is now the largest religious paper published, has the largest circulation, and is the most influential religious paper in all the world.

This greatest of world movements since the apostolic age could not be confined to the Western Reserve. Tradition says that when Christ died his face was turned to the west. This Restoration movement looked westward. Other movements, as in Kentucky, amalgamated with this movement and joined common interests, and the plea went to Indiana, Illinois, Missouri, California and all the world.

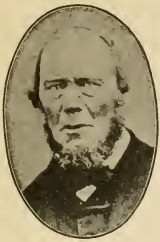
In 1830, Mormonism was rampant on the Reserve, and a big temple was builded at Kirtland, and stands there to-day as a monument of folly. Sidney Rigdon, an eloquent minister, joined in with them and is supposed to have had a hand in preparing the Book of Mormon.

In 1843, Millerism prevailed, and the disciples preached on the coming of Christ. Alexander Campbell, commencing 1830, published the *Millennial Harbinger* for forty years. Some of the early elders studied the Greek language in order to read the Scriptures in the original tongue. Alexander Campbell revised and published a new translation of the New Testament. He entitled it "The Living Oracles." This was used in family worship and often in the pulpit. In 1851, Spiritualism carried off a few disciples. Music was a great power in carrying on the Restoration movement. The Haydens were great singers. John Henry played on many different instruments, and was a martial band-leader, and gave his great musical ability to the churches. So the forefathers read and prayed and sang and worked, and led the greatest movement in

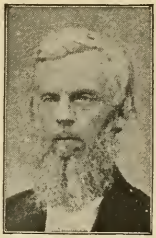
the history of Christianity since the apostolic age.

The minutes of the Mahoning Association were well kept, and are now in the Hiram College vaults.

The disciples on the Western Reserve are gathered into 100 congregations, and there are 104 active and retired ministers.



Darwin Atwater



Benjamin Soule



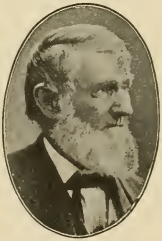
Thomas J. Clapp



Eleanor Jones Lake



Grandma Garfield



Constant Lake



Samuel Church



Charles D. Hurlbut



Asa Hudson

SOME OHIO PIONEERS

VI

EVANGELISM ON THE WESTERN RESERVE

B. S. DEAN, a pioneer, writes:

"Down to 1827 the Campbells seem to have planted only two churches—the mother church at Brush Run, and her eldest daughter at Wellsburg. The latter had fifty-six members, the former probably never so many. It is doubtful whether they had baptized two hundred people between 1809 and 1827. Their fundamental plea was for the union of God's people. The nature of that plea determined its direction. It was not addressed primarily to the unsaved, but to those in the kingdom. A restored and reunited church would be the most effective evangelizing agency. Here and there an existing church had laid aside its human creed and taken the Scriptures as its only rule of faith and practice.

"The earliest action of the kind in Ohio, so far as I know, was that of the Nelson-Hiram-Mantua Church in Hiram, Aug. 21, 1824. But, down to 1827, we look in vain in the pages of the *Christian Baptist* for any indication of evangelism, either in editorials or reports from the field. There are powerful destructive editorials, and great constructive editorials on 'The Christian Religion,' 'Christian Union,' 'The Work

of the Holy Spirit in the Salvation of Men,' and 'The Ancient Order of Things.' But there is nothing to indicate that Mr. Campbell had ever thought through the subject of New Testament evangelism. *Their work was not primarily evangelistic.* It is an interesting question what would have been the fortunes of the movement had not other men of a different type arisen.

"Walter Scott Supplements Alexander Campbell.

"Every historical crisis draws to itself or develops men of varied and supplementary gifts. Not otherwise was it with the Restoration of the nineteenth century. Alexander Campbell was easily the master mind, the creative personality of the movement, and it heightens rather than dims the luster of his fame that the cause he set on foot had power to draw to itself men who, in certain respects, surpassed and happily supplemented him. *Facile princeps* among these was Walter Scott. A Scotchman by birth and education, the Restoration found him at Pittsburgh. From their first meeting in 1821 the two men became a veritable Paul and Timothy. Both were of lofty intellectuality, both gifted with rare eloquence—Campbell with the eloquence of sublime reasoning; Scott with the eloquence of imagination and human sympathy. Scott was thus fitted to become the Whitfield of the Restoration.

"The Mahoning Association Appoints Scott Its Traveling Evangelist.

"The association met in 1827 at Lisbon, just off the Reserve. Thirteen of its sixteen churches

were represented. From Youngstown, Canfield and Salem went my grandfather, Samuel Hayden, and my uncles, Myron Sackett and Arthur Hayden. My father was appointed a messenger from Canfield, but could not go. From Wellsburg went Alexander Campbell. Sidney Rigdon and Walter Scott were visiting ministers, as were several from the Christian Connection. The epoch-making action of the association was taken in response to a memorial sent up from the Braceville Church asking that a traveling evangelist might be appointed. *All the ministers present* were appointed a committee to select a man and report. The result was the appointment of Scott. The action was unprecedented. Several of the committee were not Baptists. Scott himself was neither a Baptist, nor known to any save Campbell; yet he was sent forth at the charges of the association. Our history shows that this was a most wise selection.

"The Field.

"Ten of the sixteen churches were in Western Reserve counties, four in Columbiana County, and one in western Pennsylvania and one in western Virginia. It was a region of farms and scattered villages. Cleveland had less than five thousand souls. The Reserve pioneers had inherited the best New England traditions; they were a reading people. They also inherited New England Calvinism, with its mystical notions of conversions. But, stimulated as the people were to eager inquiry by the *Christian Baptist,* the Campbell and Walker debate, and by a few personal visits of Mr. Campbell, the field was ripe for the harvest when Scott thrust in his sickle.

"Our Annus Mirabilis.

"Scott's study of the New Testament, and of popular methods of 'getting religion,' had led him to certain definite revolutionary convictions and practices. Sweeping aside current revival methods, such as the 'mourners' bench' and 'experience' as a test of conversion, he boldly preached that faith is not a direct gift of God, but comes by hearing the Word; conversion is not a miracle to be wrung from God by agonizing prayer; heaven does not need to be stormed to make God willing. He threw on the sinner the sole responsibility of accepting or rejecting Christ. Men are not to look to their own volatile emotions as the evidence of pardon, but to the sure promise: 'He that believeth and is baptized shall be saved.' To bring the gospel to the apprehension of the man behind the plow, he summarized the process of conversion from apostolic preaching thus: (1) Faith, (2) repentance, (3) baptism, (4) remission of sins, (5) gift of the Holy Spirit. His five-finger exercise on these items was as famous in its day as G. W. Muckley's five-finger formula on Church Extension. To such moderns as have never witnessed or experienced the mysticism of those days, Scott's generalization may seem mechanical. But it was effective. To hundreds of bewildered souls agonizing to get their feet on the rock, it broke like the light of heaven on the way of salvation. In the hands of small or unspiritual men it might degenerate into legalism; but with Scott's wealth of Scriptural knowledge and spiritual insight his message was sublime in its very simplicity. Results were marvelous. In the sixteen churches



Judge Leicester King



Church, Warren, 1852



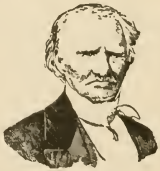
Mrs. Julia H. King



King Residence



John Ratliff, Elder



Adamson Bentley



Austin Pettit, Elder

there had been only thirty-four conversions the previous year, and only 354 in the seven years of associational history. In the first year of Scott's evangelism there were nearly one thousand. The like had never been known anywhere on the Reserve. It was truly our *annus mirabilis* —the beginning of evangelism in the Restoration.

"Momentum of the Movement.

"In 1828 the association met at Warren. The news of the continuous Pentecost spread from fireside to fireside. The meeting was a grand jubilee. Scott was continued as evangelist with William Hayden, a young minister, as assistant. The second year was even more fruitful. Adamson Bentley, the most influential man of the association, and all the younger men fell into line with the new-old evangel. Sowing and reaping continued a third year with like results. It was like the incoming of the ocean tide, sweeping the entire association into the current of restoration. In 1830, Scott left the Reserve, but the good work went on. Humbler men arose of limited education, but fine gifts and utter devotion; men who, following the plow, like Paul his tent-making, for daily bread, yet preached more sermons than the average minister then or now; men like William Hayden, who toiled to clear and cultivate his farm, yet averaged 260 sermons per year for thirty-five years, and baptized twelve hundred with his own hands. A host of such men did pioneer service: Adamson Bentley, John Henry (the 'walking Bible'), A. S. Hayden, A. B. Green, Harrison Jones, Aylette Raines, J. J. Moss, Cyrus and Marcus Bosworth, Jonas Hartzel, Isaac Errett, J. P. Robison, W. A. Beld-

ing, Calvin Smith, John T. Smith, Edwin Wakefield, Wesley Lanphear, Lathrop Cooley, and many others who must be nameless here. There were few *protracted* meetings. Three nights and over Sunday often resulted in twenty or thirty conversions. These preachers expected conversions at every service.

"Then, the great yearly meetings which took the place of the annual associations won hundreds to the cause. People came by the thousand and long distances to hear the Campbells and other giants of the Restoration. Hospitality was taxed to the utmost. At a yearly meeting in Canfield in 1849 my father lodged 120 in his farmhouse and barns, and lunched double that number the noon the meeting broke up. The history of Christian evangelism furnishes no finer chapters than those which record the beginnings of the Restoration on the Western Reserve. But, in a sense, the strength of the evangelism was its weakness. In the first generation more churches were planted than could be cared for. Deaths, the tide of westward migration, the tremendous drain from country to city—above all, lack of efficient shepherding—were fatal to many congregations. Yet the momentum of the movement has never been lost. Of our 528 Ohio churches, with a little over 100,000 members, 53 churches, with 13,483 members, are within the four counties of the old Mahoning Association. The eleven Reserve counties contain 100 churches, with 24,682 members.

"Evangelism to Date.

"An extended correspondence warrants these conclusions:

"1. During the past generation new churches have been planted and old ones mightily strengthened by evangelistic meetings, with fruits up to two hundred.

"2. During the past year (1915) there have been many meetings, with conversions ranging from twenty-five to one hundred.

"3. Often the largest, and always the most permanent, fruits have been garnered by minister-evangelists.

"4. One of our largest city churches reports that, during the present ministry of eleven years, 1,075 of the 1,125 accessions have come at the regular weekly ministrations. Yet

5. There is no marked tendency to abandon special evangelistic meetings. Nearly all the churches continue to employ them effectively. Reports indicate that from 40 to 90 per cent. of conversions thus are gained.

"6. There is dominant sentiment in favor of maintaining the evangelistic note at every service, supplemented by special meetings by the minister or neighboring ministers. While such meetings are not the exclusive reliance, they are not regarded as outworn agencies. The cause born of evangelism seems little disposed to disown its paternity."



Church at Green, O., 1849



Charles Brown



Edwin Wakefield



Church at Bloomfield, 1849



Nelson Works

VII

PIONEER MINISTERS OF THE WESTERN RESERVE

BRO. J. M. VANHORN writes as follows: "Every great religious movement has brought to public notoriety some great and noble men who manifested the highest heroism in their devotion to truth, and in loyalty to their convictions. The current Restoration is no exception to this rule. We think of our forefathers as giants in body and mind.

"None of our pioneers were required to seal their testimony with their blood; but those who knew them and have written of them have little doubt but that most of them would have laid down their lives for the truth they preached. It has required as great heroism to live for the gospel as to die for it. It has been said 'that the true martyr spirit has been displayed by many whose blood never was shed as really as those who died at the stake, or whose life-current stained the sands of the arena.' I feel sure that such spirit characterized the pioneers of our movement. They must, therefore, live in history and in the hearts of the people for the good of all who shall follow them.

"There is nothing that can help life like life itself.

"To study thoughtfully some rare and crystal character, to analyze and understand, if possible, the principles that made and controlled it, is the surest way to have the low and ugly self transformed into the likeness of it.

"For this reason the Bible is largely the record of great lives. The life of Jesus is more to the world than his teachings. 'In him was life, and the life was the light of men.' So it is that we do well to perpetuate the lives of our heroes, who are the highest reflection of the light of Christ.

"Among the pioneers who preached on the Western Reserve must be named some of the most distinguished ministers known to the brotherhood of the disciples.

"Alexander Campbell, Walter Scott, A. S. Hayden, Isaac Errett, J. H. Jones, Wesley Lanphear, John Henry, Adamson Bentley, Jonas Hartzel, William Hayden, Calvin Smith, J. J. Moss, Edwin Wakefield, Lathrop Cooley, T. J. Newcomb, M. S. Clapp, W. A. Belding, Leonard Southmayd, J. F. Rowe, W. A. Lillie. These men may be divided into two classes: first, those who were highly educated; second, those who were then called 'self-made men.'

"No one can read our literature, in which we find so many discourses and public discussions, without being impressed with the great treasures of learning and eloquence which those of the first class brought to the Restoration in which they were the great leaders. And as the Western Reserve was, perhaps more than any other region, the theater of the earliest theological conflicts of the Restoration movement, nearly all the men foremost in scholarship were seen and heard within its borders. The 'yearly meetings' early

established brought to the ears and hearts of the people such eloquent and able speakers as Alexander Campbell, D. S. Burnet, Walter Scott, Isaac Errett, O. A. Burgess, J. A. Garfield, H. W. Everest, and A. S. and Wm. Hayden, who had tremendous power in appealing to the intellect and reason, and convincing the judgment. But along with these, on most occasions, were those of the second class, who, while 'self-made,' were very able, having well mastered the teachings of the scholars, and, with native genius and passion and eloquence, some of them far surpassing the most learned—these were needed to move to action people who had been convinced, and often great numbers were swept into the kingdom by the persuasive eloquence and touching pathos of such men as Harrison Jones, Wesley Lanphear, Jonas Hartzel, and others. I have heard some of the leaders, of a later day, say that sometimes after such men as Campbell and Errett had spoken in their most convincing and powerful appeals, and the song of invitation had been sung, not one responding, that Harrison Jones would be called on to address the multitude, and in response to his towering, overmastering eloquence and hortatory pathos, scores would press their way to the front to confess Christ.

"Some of these men were strong in contending for 'the faith,' and were constantly in discussion with men who were confident that the new doctrine which they preached was heresy. They had to fight for their position, which was constantly being challenged, and publicly and privately were often in debate. The pioneers were all fighters. Garfield once said: 'The first chap-

ter in our history was one of war; the preachers were fighters, and some of them enjoyed it so much that they would fight to get a fight.' I heard him say this in a convention of our people in Cleveland many years ago. None of them were more constantly at it than the men of the second class. They rarely closed a public meeting in which distinctive views had been expressed without saying: 'If any one has any objections to what has been presented, let him speak.' And so it was that often a single discourse, or the conversion of some one, led to heated controversy or a public debate.

"Of course it was apparent to men of the schools that the pioneers of the second class were not classical scholars, and sometimes college men, who had more Latin and Greek than good common sense or caution, and not knowing the natural ability and polemic sagacity of these 'self-made' advocates of the Restoration, ventured on dangerous ground when challenging their position.

"Harrison Jones related in my hearing an amusing incident that had occurred somewhere in Ohio in a rural community, where lived a bachelor of arts whose 'smartness' had made him quite unpopular in the community, and it was known that he often quarreled with his sisters, with whom he, a bachelor in fact as well as in arts, made his home. At one of the services in which Bro. Jones had preached, this man arose to protest against the doctrine preached, and cautioned the people not to accept it, saying that it was apparent to those who had been to college that the preacher was without education. 'You know,' said he, 'that I have come back to this

community after years of study of the language in which the New Testament was first written, and I beg to warn you against this dangerous heresy.' Such is, in brief, the substance of his talk as I remember it.

"Bro. Jones, a master in the art of ridicule and withering irony, arose to reply, and as no argument had been presented to answer, he could only admit the truth of the gentleman's statement—that he was not a man of the schools, and that doubtless he had the advantage of him in his knowledge of the Greek, and that in that community it was understood the gentleman was a very smart man—smarter than many of his less fortunate neighbors—but that his surprising smartness was never more manifest than when, a few evenings before, his enraged and fleet-footed sister had run him three times around the house with a pitchfork! This bold statement of fact brought forth roars of laughter and rounds of applause from the audience, the people actually rejoicing to see him once more become the sprinter as he fled from the place.

"On another occasion the conversion of Mrs. Julia A. King, of Warren, O., mother of the late Mrs. W. K. Pendleton, so well known to our brotherhood, a lady of culture and of high moral character, led to a public discussion between a Rev. Mr. Waldo, of the Congregational Church, which body Mrs. King had left to become a Christian, and Jonas Hartzel. Mr. Waldo had the advantage of Mr. Hartzel in education, and was skilled in debate. Besides, Mr. Waldo was the challenging party and proposed the question for debate, named the place, rules and order of discussion, all of which were accepted without

change by Mr. Hartzel. Though the length of time—three days—was by the request of Mr. Waldo, yet, after half that time was consumed, he was so manifestly without munitions with which to prolong the fight that he asked the privilege of proposing three questions, which Mr. Hartzel should have time to answer, and thus end the discussion. To this Mr. Hartzel made no reply. His opponent appealed to the audience, but the audience refused to vote. Hartzel then arose and said to Mr. Waldo that catechisms are for the edification of children; 'please refer your proposal to the board of moderators.' The board refused to change the order, and decided that the discussion must proceed on the conditions agreed upon, when Mr. Waldo immediately threw up the sponge and retired from the battle, saying: 'I have nothing further to offer.' Now, such occurrences were common in those days, and illustrate that, while most of the men on the field were not so strong in college learning as their opponents, yet they were always mightier than the latter because of the strength of their position and of their ability to handle the 'sword of the Spirit.'

"I can not close this article more fittingly, I think, than by the use of a few words uttered by the Hon. Champ Clark, Speaker of the House of Representatives, in his Centennial address at Pittsburgh, Pa. Referring to the pioneers and their contemporaries, he said: 'First in the field, they set the compass and fixed the chart by which our ship has sailed, and by which it will sail till Gabriel's trumpet summons the quick and dead to the judgment-bar of God. Their names live forevermore and their works do follow them. If the spirits of just men made perfect on high

take cognizance of the affairs of this world, as I have no doubt they do, the souls of these masterful pioneers must be filled with amazement and delight as they contemplate the results of the first hundred years of the movement which they started.' ''

VIII

THE DOCTRINE THEN AND NOW

JAMES VERNON, minister of the gospel at Painesville, makes the following record:

"Alexander Campbell first came to Warren (Trumbull County) in 1821. Two years later the *Christian Baptist* came, and was widely and carefully read. Three years later (1826) he came again, and at Canfield, in Trumbull County, preached his great sermon on 'The Progress of Religious Light as Shown in the Patriarchal, Jewish and Christian Dispensations.' That sermon put Jesus Christ in his proper place as Prophet, Priest and King. In that sermon Alexander Campbell seems to stand like Jacques Balmat on the evening of Aug. 9, 1786, when he stood on the top of Mount Blanc, where the foot of man had never stood before, sixteen thousand feet above the sea. With this difference, however: Balmat stood alone; but Alexander Campbell took thousands up with him and let them see the vision which had long lain before his eyes.

"Two years later (1828) he came again, and, in Warren, preached an equally important sermon, on 'Knowledge, Faith and Opinion in Religion.' This sermon had special reference to the case of Aylette Raines (who was in the audience) and his Universalist opinions and phi-

losophy, but the principles laid down in it apply to all questions of religious opinion. The disciples on the Western Reserve have gotten out from under the popes of Rome and England and Germany, and also from under the Presbyterian and Baptist popes. Alexander Campbell's sermon logically kills off every pope in the world—all of those fellows who go clinking about with keys with which they open and shut the kingdom of God.

"Those two sermons became the keynote for preaching. That teaching leavened the Western Reserve. I may give a single illustration out of many. In May, 1915, the State Congregational Association met in Painesville, and their two most advertised men were ex-President Taft and Peter Ainslie, of Baltimore. I heard the name of Jesus glorified above every name, and creeds and sectarianism repudiated and denounced in a way which might well have thrilled the ashes of Alexander Campbell in his grave. It is grand to live, to walk the soil which heroes have trodden, to breathe the air of liberty which they created, to be associated with their children and grandchildren, to reap the harvest which they sowed and visit the graves in which their honored bodies lie."



OLD MEETING-HOUSE, FREDERICKTOWN, OHIO

The Cane Ridge meeting-house in Kentucky, connected with Barton W. Stone's labors, is of historic interest. So is the old meeting-house in Washington County, Pa., where Thomas Campbell preached. The cut we present above is of a log meeting-house at Fredericktown, Columbiana Co., O., near where Walter Scott held his first Restoration evangelistic meeting in 1827. At Fredericktown, a small country community, a church grew up, and in 1835 they built the log meeting-house shown in the cut. They occupied it twenty years, and then built a house on the hill. Isaac Errett, Alexander Campbell and J. Harrison Jones, at different times, preached in the old log meeting-house. John Jackman, an elder preacher, gave most of his time to the congregation for many years. When the church at East Liverpool was organized, some of the charter members came from the Fredericktown Church. A little country church is far-reaching in its influence.

IX

GREAT LEADERS

1799—William Hayden—1863

WILLIAM HAYDEN, companion of Walter Scott in his early labors as evangelist of the Mahoning Baptist Association, was a man of rare gifts: with a good physique, strong intellect, tender emotional nature, clear voice and fluent speech, he commanded attention at once and held it closely both in sermon and song. He was a logical reasoner, and pressed the claims of the gospel upon thinking men with convincing power and a pathos that was well-nigh irresistible. He used to say: "If I wish to convert a man, I never debate with him in public, but get as near to him as I can and kindly talk with him in private and bring his mind into personal contact with the gospel story of Jesus and His divine mission. But if a man is bold and defiant, like Goliath, and is leading people astray, then I will floor him if I can." And he could and often did, for he was quick in action and always had his cause and argument well in hand. He was especially strong in the internal evidences, and in miracles and prophecy.

He went to a village on the Western Reserve to preach on a Lord's Day, and was entertained at night at the home of a good sister, whose hus-

band was an infidel, but very hospitable. In the early evening he introduced the subject of the claims of the Bible upon the rational confidence of men, and drew from his kind host a statement of his objections to Christianity. As he presented them one at a time, Hayden, with utmost frankness and fairness, discussed them and refuted them so clearly that the objector surrendered them one after another, regardless of the fleeting hours of the night. As the morning dawn appeared in the east, he said: "Have you any further objections to urge?" "Only one more," was the reply. It was stated and completely answered, and his candid opponent surrendered. Quickly he asked: "What, then, will you do?" As promptly the response came: "I will confess Christ and follow Him." And he did, and was a faithful Christian all the rest of his long life and blessed the world with an excellent family.

On another occasion, in a community where skepticism was prevalent and boastful, Wm. Hayden preached a sermon on the miracles of Jesus —publicly performed, of great number, variety and beneficence, and wrought immediately, instantaneously and without failure in a single instance: so evidencing the divine power and prerogative of our Lord. It flashed upon him that skeptics claimed that miracles of a similar character were wrought by mesmerism and other powers. He turned suddenly toward the objectors and said: "What do men say to all of this? What do they do? They say, 'Put a man to sleep and take his leg off and he doesn't know it.' Humph! Take a man's leg off! That's nothing. *Put a man's leg on once.* Try that." His hearers caught the point and the scoffers were put to

silence by the forceful reply. William Hayden once said that his brother Sutton, with his sweet voice, sang people into heaven, but he had kept many infidels from going to hell.

He was born in Pennsylvania, and came to Ohio when four years old. In 1828 he was set apart to preach the gospel. During his ministry of thirty-five years he traveled ninety thousand miles, sixty thousand of which were on horseback, a distance of over three times round the world. He baptized 1,207, and preached over nine thousand sermons—that is, 287 sermons a year—and once he preached fifty sermons in the month of November. His industry was proverbial. He was incessant in preaching, teaching and in conversation—in public and private. He created openings, occupied them, and when others could be found to hold the position, he broke new ground. He was the first man and the chief operator in raising up the churches in Ravenna, Aurora, Shalersville, Akron, Russell and several other places. He did all this work largely at his own expense. To perpetuate and carry on the work, he promoted the founding of the Western Reserve Eclectic Institute and the Ohio Christian Missionary Society. His converts were thorough and decided like himself. It is said that he could, from memory, almost reproduce the New Testament.

1813—Calvin Smith—1859

Calvin Smith was born Oct. 30, 1813, in Vernon, O., and died at his home farm in Johnstown, near Cortland, Jan. 13, 1859. In 1837 he became a Christian under the preaching of John Henry. He soon became a preaching elder, as did many

others in those early days. He could declare the unsearchable riches of Christ with power. An old brother declared that he could listen with delight as often as he would deliver his sermon on "Man: 1. As He Was. 2. As He Is. 3. As He Shall Be." From 1844 to 1848 he visited many churches in northeast Ohio. On Nov. 30, 1848, he commenced his first protracted meeting four miles west of Cortland. The meeting was held in a schoolhouse where there was no organized congregation. Stormy weather reduced the audience to eight persons. On the sixth evening eighteen were present and there were four confessions. The meeting resulted in the organization of a church of thirty-five members. The church still exists, with a good membership, at Weirs Corners in Trumbull County, and they have a well-arranged house of worship. In 1852 he held a meeting at North Jackson, and Joseph King, then a young man teaching school, was baptized. Bro. King became a pastor of the church at Allegheny, Pa., now Pittsburgh, for twenty-one years. Smith made extensive trips eastward, to New England and westward beyond the Mississippi. He planted several churches in northwestern Ohio, as at Elmore and Kenton. It is said that often he would secure a shovel, go to a near-by stream, construct a dam, and, when asked what his object was, would say that he was going to hold a meeting and expected to baptize converts. Bro. Smith's work as an evangelist was of ten years' duration. It was brief, but brilliant and fruitful. In that ten years he had 1,536 converts and organized sixteen churches. At that stage of our history, eighty-five years ago, but few had surpassed these figures as evangelists.

1831—Clark Braden—1915

Clark Braden was born Aug. 8, 1831, in Gustavus, Trumbull Co., O. He was immersed by Calvin Smith, Feb. 29, 1855, in Rome, Ashtabula Co., O. He was educated at the Western Reserve Eclectic Institute at Hiram. He was a preacher nearly sixty years. He has been president of colleges in Illinois and editor of the *Herald of Truth*. Some of the last months of his life were spent with his brother at Ravenna, O. He delivered more than three thousand lectures, speaking in nearly every State in the United States and Provinces of Canada. He held 130 debates. He debated with infidels, and held eighteen debates with Mormons and with religionists. He debated the action, subject and design of baptism; the work of the Holy Spirit; human creeds; justification by faith only; and church organization, soul-sleeping, kingdom-comism, Seventh-dayism and Universalism.

During the last twenty years every prominent champion of infidelity has backed out of debating with Clark Braden. These statements were made at the veterans' camp-fire meeting in Pittsburgh in 1909. He said also: "I do rather avoid giving a challenge, but I have been selected by brethren: they have called upon me and I have responded and done my best in discussions. Another thing, when you get so very good and so very refined and cultured that you are unwilling to debate, you will know more than God Almighty, you are better than Jesus Christ, and purer than the Holy Spirit. The last six weeks of the Saviour's life was one strong debate, and he did some pretty plain talking too. Just so long as there

is error in the world, just so long as truth has to be defended, there will be discussion. Every reform was born in debate, rocked in the cradle of discussion and grew strong in the battle for that which is right. And when you become so cultured that you won't debate anything any time, you will be a saint among saints, and then leave the result of it to God."

"After this stormy, strenuous life, I," said Braden, "sum it all up in this: that the supreme work of the followers of Christ is to learn the Christ teaching, live the Christ life, and grow in the Christ character in this life, and in the eternal life we shall be like Him and see Him as He is."

1788—Alexander Campbell—1866

It was in June, 1831—four years after the commencement of our Restoration movement in Ohio—that a great meeting was held "in the maple woods under the June sun." The great annual meetings had taken the place of the Mahoning Association meetings. Alexander Campbell was present at the meeting in Aurora. The following account of the meeting was written by A. G. Riddle, a member of Congress from Cleveland. Darwin Atwater and other disciples were characters in his book, "The Portrait: A Romance of the Cuyahoga Valley."

"The woods were full of horses and carriages, and the hundreds already there were rapidly swelled to many thousands; all of one race—the Yankee; all of one calling—the farmer; hardy, shrewd, sunburned, cool, thoughtful and intelligent. The disciples were, from the first, emancipated from the Puritan slavery of the Sabbath;

and, although grave, thoughtful and serious, as they were on this Sunday morning, it was from the gravity and seriousness of the occasion, and little from the day itself—an assemblage Paul would have been glad to preach to.

"At the hour of eleven, Mr. Campbell and his party took their places on the stand, and after a short, simple, preliminary service, conducted by another, he came forward to the front. He was then about forty years old, above the average height, of singular dignity of form and simple grace of manner. His was a splendid head, borne well back, with a bold, strong forehead, from which his fine hair was turned back; a strong, full, expressive eye, aquiline nose, fine mouth and prominent chin. He was a perfect master of himself, a perfect master of his theme, and, from the moment he stood in its presence, a perfect master of his immense audience.

"At a glance he took the measure and level of the average mind before him—a Scotchman's estimate of the Yankee—and began at the level; and as he rose from it, he took the assembled host with him. In nothing was he like Rigdon: calm, clear, strong, logical, yet perfectly simple. Men felt themselves lifted and carried, and wondered at the ease and apparent want of effort with which it was done.

"Nothing could be more transparent than his statement of his subject; nothing franker than his admission of its difficulties; nothing more direct than his enumeration of the means he must employ, and the conclusion he must reach. With great intellectual resources, and great acquisitions, athlete and gladiator as he was, he was a logician by instinct and habit of mind, and took

a pleasure in magnifying, to the utmost, the difficulties of his positions, so that, when the latter were finally maintained, the mind was satisfied with the result. His language was copious, his style nervous, and the characteristic of his mind was direct, manly, sustained vigor; and under its play he evolved a warmth which kindled to the fervor of sustained eloquence, and which, in the judgment of many, is the only true eloquence.

After nearly two hours, his natural and logical conclusion was the old Pentecostal mandate of Simon Peter, and a strong, manly and tender call of men to obedience. There was no appeal to passion, no effort at pathos, no figures of rhetoric, but a warm, kindling, heated, glowing, manly argument, silencing the will, captivating the judgment and satisfying reason: and the cold, shrewd, thinking, calculating Yankee liked it.

"As the preacher closed and stood for a response, no answering movement came from any part of the crowd. Men were running it over and thinking. Unhesitatingly the orator stepped down from the platform upon the ground, and, moving forward in the little open space, began in a more fervid and impassioned strain. He caught the mind at the highest point of its attainment, and, grasping it, shook it with a half-indignation at its calculating hesitation, and, carrying it with a mighty sweep to a still higher level, seemed to pour round it a diviner and more radiant light; then, with a little tremor in his voice, he implored it to hesitate no longer. When he closed, low murmurs broke and ran through the awed crowd; men and women from all parts of the vast assemblage, with streaming eyes, came forward. Young men who had climbed into the small trees from

curiosity, came down from conviction, and went forward to baptism; and the brothers and sisters set up a glad hymn, sang with tremulous voices, clasping hands amid happy tears. Thus, in that far-off time, in the maple woods, under the June sun, the gospel was preached and received."

1831—H. W. Everest—1900

H. W. Everest was born in North Hudson, N. Y. At sixteen he was teacher in the common schools of his native town. Coming to Ohio, he took membership with the church at Rome, Ashtabula County, then at Russell, Geauga County, then came to Hiram in 1852. He graduated at Oberlin College in 1861. In 1862 he became principal of the Eclectic Institute. Then, later, he became president and professor in several Western colleges. When he departed this life in 1900, he was dean of the Bible Department of Drake University. He was the author of "The Divine Demonstration," and "Science and Pedagogy of Ethics." These books show him as the clear, critical scholar. One can judge of his character and ability from an article he wrote on "Spurious Liberality," which contains wholesome admonitions. "In our hatred of sectarianism and narrowness there is a strong temptation to be disloyal to the truth. We love the approval of good and learned men; it is unpleasant to find ourselves in conflict with them, and it is vastly easier and more popular to admit and approve. Then we are accounted good fellows and all is peaceful. One who is always hunting out errors, and always antagonizing something or somebody, is not an agreeable associate. Such a person often makes religion seem very uncertain and

irreligious: in avoiding this extreme we are liable to fall into the opposite one.

"But any degree of liberality which leads us to be disloyal to the truth is spurious. We may well admit that those who entertain other religious views are as honest, as learned and as pious as we are; that they have the same access to the Bible and to the means of correct interpretation that we have; and that they should follow their honest convictions as to its teachings just as we should, no matter how much we may differ from them. But nothing can justify us in being disloyal to the truth and disloyal to our Master, who is the way, the truth and the life.

"In perusing our religious periodicals—and more frequently now than in former years—I find what seems to me a kind of spurious liberality. It is often like what we find among the broad-gauge religionists, who seem willing to give up, or hold in doubt, nearly every vital doctrine of Christianity—the validity of prophecy, the fact of miracles, the real divinity of our Lord, the inspiration and reliability of the Scriptures, the possibility of a place formerly called hell, the reality of regeneration, the necessity of church membership and the decisions of a final judgment-day. Not that any of our 'scribes' or 'Pharisees' would go so far, but they seem to be traveling in this direction; undoubtedly there is danger on the other side. We may stand so perpendicular as to lean backward. We may magnify differences, and widen the chasms which separate the churches. An extreme and indefensible position is a source of weakness. Of course, editors, and other writers of influence, need to be cautious. But the best and the safest



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way is this: That we look neither to the right nor to the left, but try to be right; try to 'speak the truth in love.' This is not only the honest course, but also the best policy, for a half-way position is partly in the enemies' country, and is easily assailed. If a few writers are representative of our brotherhood, we seem to be weakening on several subjects once thought to be firmly established.

"Of late there seems to be a desire to find Scriptural reasons for the reception of the unbaptized to membership in our churches. Now, much as we love many of these people, we must not swerve from the terms of the gospel.

"What the apostles bound on earth is bound in heaven. By what authority can we modify these conditions? Who has authority from the King to do so? If tempted to receive such persons, this would be my trouble. He himself said, 'All authority in heaven and in earth is given unto me;' and he has not delegated such authority to any man. Besides, what good would be accomplished by so doing? Not to the church receiving such, since it would break down the argument for their complete submission to Christ. Not to them, since it would be a partial mitigation of their disobedience, and would not in the least add to their enjoyment of our religious services: they now join us in everything, even in the Lord's Supper: only this, we could not number them as members and could not expect them to pay as others do!"

1831—James Abram Garfield—1881

James Abram Garfield, twentieth President of the United States, was born in Orange, Cuyahoga

Co., O., Nov. 19, 1831. He was the youngest child of Abram Garfield and Eliza Ballou, his wife, both of excellent New England stock, but, like their pioneer compeers, of humble circumstances. In 1833, Abram Garfield died, leaving his young widow, with four small children, in a rude log house on a small farm in the forest. The battle with fortune was a hard one; but Mrs. Garfield, by dint of courage, faith and hard labor, kept her children together, and trained them for honorable manhood and womanhood. James was early inured to severe toil and close economy. His education began at the usual age in the district school, where he early gave evidence of unusual abilities. Later he attended a neighboring academy, and also engaged in teaching in the district schools. In 1851 he became a student at the Western Reserve Eclectic Institute, now Hiram College, Hiram, O., and soon became a tutor in that school. In 1854 he entered Williams College, and graduated from that institution with high honors two years later. He now returned to Hiram as a teacher, and in 1857 became principal of the Institute, which office he held until 1861. As a teacher and school administrator he was very successful, awakening great enthusiasm in his scholars for study, attaching them thoroughly to himself, and inspiring them with noble purposes. In these years he also combined preaching with his work as an educator.

Mr. Garfield's interest in politics dated from 1856. The aims of the Republican party commanded his hearty assent, and he identified himself with that organization on his graduation from college. In 1859 he was elected to the Senate of Ohio, where he took a very prominent

part in legislation. On the breaking out of the Civil War, his whole nature was enlisted in the Union cause; and in September, 1861, he entered the army as colonel of the Forty-second Regiment of Ohio Volunteers. In the winter of 1861-2, he commanded an army in the Sandy Valley, Kentucky; afterwards, he served in the Army of the Ohio, under General Buell, and was present at the battle of Shiloh; and later he was appointed chief of staff to General Rosencrans, commanding the Army of the Cumberland, and took part in the battle of Chickamauga.

Having served as a soldier with great credit for more than two years, he entered the lower House of Congress, as the representative of the Nineteenth Ohio Congressional District, in December, 1863. To this body he was elected nine times by the same constituency. From the first he took high rank in the House, and finally became its best known member. His name will ever be associated with the most prominent measures of legislation in the period of 1863-80; such as the army, civil service, reconstruction, the currency, the tariff, and the resumption of specie payments. In January, 1880, he was elected to the National Senate, to take his seat in the Forty-seventh Congress.

Honors now multiplied upon him. On June 8, 1880, the National Republican Convention, at Chicago, nominated him as the party candidate for President; and after an exceedingly active campaign he was elected to that high office, receiving 214 electoral votes to 135 votes cast for General Hancock, the Democratic candidate. On March 4, 1881, he was duly inaugurated President of the United States.

Few men have ascended to the national Chief Magistrate's chair attended by larger popular expectations. President Garfield's career had inspired the country with unusual hopes. But hardly had he organized his administration, when, July 2, as he was leaving Washington for a visit to New England, he was shot by the assassin Guiteau. After undergoing the greatest sufferings, he died, September 19, at Elberon, N. J., and was buried the 26th of the same month in Lake View Cemetery, Cleveland, O. The eighty days that elapsed between the fatal shot and his death were marked by world-wide tokens of respect, affection and sorrow. For weeks the civilized world waited anxiously for the latest word from his bedside; multitudes of his countrymen stood with uncovered heads as his funeral car passed from Washington to Cleveland; while whole nations followed him, in sympathy, to the grave. The monument to his memory cost $150,000.

Religiously, he was baptized by W. A. Lilly before he went to Hiram. He retained his membership in the Hiram Church to the close of his life. He adorned his profession. As a minister of the gospel he was an able and Scriptural preacher. In all his travels as a public man he was sure to find a place to worship with the Lord's disciples on the Lord's Day. What an inspiration it was to see him in the great worshiping assembly, with face lifted heavenward and to hear him sing:

"Ho, reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?

Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing;
Why sit ye idle, dumb?"

Garfield's statement as to the religious principles of the disciples:

"1. We call ourselves Christians, or disciples of Christ.

"2. We believe in God the Father.

"3. We believe that Jesus is the Christ, the Son of the living God, and our Saviour. We regard the divinity of Christ as the fundamental truth of the Christian system.

"4. We believe in the Holy Spirit, both as to His agency in conversion and as an indwelling in the heart of the Christian.

"5. We accept both the Old and New Testament Scriptures as the inspired word of God.

"6. We believe in the future punishment of the wicked and the future reward of the righteous.

"7. We believe that the Deity is a prayer-hearing and a prayer-answering God.

"8. We observe the institution of the Lord's Supper on the Lord's Day. To this table we neither invite nor debar; we say it is the Lord's Supper for all the Lord's children.

"9. We plead for the union of God's people on the Bible, and the Bible alone.

"10. The Christ is our only creed.

"11. We maintain that all the ordinances should be observed as they were in the days of the apostles."



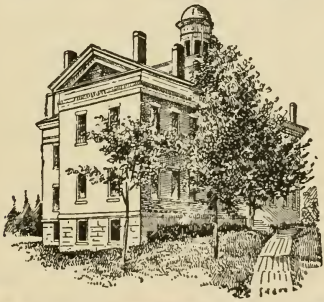
Jas. A. Garfield



A. S. Hayden

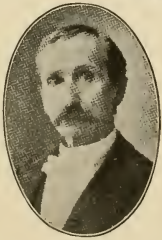


Harvey W. Everest





C. W. Heywood



A. J. Thomson



J. M. Atwater

WESTERN RESERVE ECLECTIC INSTITUTE AND PRINCIPALS OF THE INSTITUTE

X

HIRAM COLLEGE

F. M. GREEN has written a comprehensive and correct history of Hiram College. In a work like this only a few historic facts can be presented. The Eclectic Institute, out of which the college grew, was founded in 1850, and the college began in 1867. The college has been served ably by men of high ideals, both educational and personal, and of powerful personalities. This has given to Hiram an individuality among Ohio colleges that is well merited for altruistic motives and for genuineness in moral standards. Her effort has been directed toward the development of sterling manhood and womanhood, together with well-trained scholarship. This twofold emphasis upon character and upon scholarship constitutes her mission as a high-grade Christian college.

Hiram has granted degrees to 970 persons: 717 men, 253 women. Forty-two are deceased. Seventy per cent. of the living alumni on graduation gave themselves to altruistic service: preaching, teaching, nursing, and social settlement and various religious vocations.

Hiram people, in the world of letters, are worthy of honorable mention. From the earlier period may be mentioned James A. Garfield and B. A. Hinsdale. A partial list of those well

known at present includes Jessie Brown Pounds, whose hymns are sung the world around; Harold Bell Wright, author of a number of "best sellers"; Wm. Allen Knight, author of "Song of Our Syrian Guest"; and Nicholas Vachel Lindsay, coming into recognition as one of the first-rank poets of to-day.

Counting alumni and former students, Hiram has given eighty workers to the foreign-mission field.

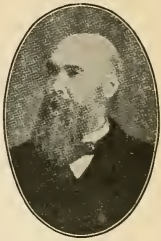
The Christian Woman's Board of Missions has headquarters at Indianapolis, Ind. All the workers there were Hiram students. Two of the professors in the college were former professors in Hiram College. In Cleveland in a single year Hiram men filled the following responsible positions: President of the Chamber of Commerce; vice-president of the same body; superintendent of schools; head of the Department of Public Welfare; city engineer; head of the Civic Employment Bureau; founder and head of the Hiram House, a social settlement of nation-wide reputation. Besides these, Hiram men occupied other leading positions in law, banking and other business concerns of importance. Many pastors, doctors, attorneys and other business and professional men of the city received their early training in Hiram.

These facts show the value of the small college in our American system of education, and the worth of Hiram College as a training-school for professional and business men.

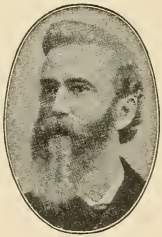
It costs about $45,000 a year to carry on the college teaching staff, general administration and plant maintenance. The income from students, endowment fund and personal annual gifts is



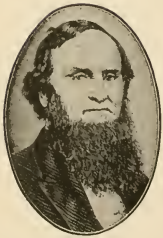
E. V. Zollars



J. M. Atwater



G. H. Laughlin



Dr. S. E. Shepherd



B. A. Hinsdale

HIRAM COLLEGE PRESIDENTS

depended on to meet the expense. Efforts are being made to increase the endowment and attendance. F. A. Henry is president of the Board of Trustees, and M. L. Bates is president of the college Faculty.

Attendance at the college costs the average man from $300 to $400 a year, and the woman's expenditure is from $250 to $350. Many work their way with much less cash outlay.

There are about thirteen thousand volumes in the library. Hiram maintains good athletics in football, basket-ball, baseball and track teams, with a competent coach in charge. The students have four strong literary societies: the Delphic and the Hesperian for men, and the Olive Branch and the Alethean for women. The athletic and literary activities lend enthusiasm to the student life. Valuable religious influences are found in the work of the Y. M. C. A. and Y. W. C. A. organizations. The students publish a biweekly paper, the *Hiram College Advance,* and the college annual known as "The Spider-web."

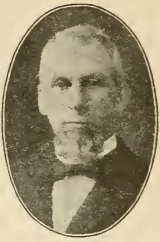
Hiram College was distinctly Christian in its origin. It was a child of the churches, at a time when the churches were composed of plain farmer folk and pioneer preachers. The purpose of its founders is seen in the motto on the college seal: "Let there be light." A clause in the charter, providing for instruction in moral science as based on the facts and precepts of the Holy Scriptures, points to the supreme source of that light as they conceived it. Hiram has, through strong teachers, developed a great company of workers for human betterment and imbued them with a spirit of servitude for men.



Arthur C. Pierson



Coleman Bancroft



Geo. H. Colton



B. S. Dean



Miss Almeda Booth



E. B. Wakefield



Edwin L. Hall



Geo. A. Peckham



Harlan M. Page

MISS ALMEDA BOOTH OF EARLY DAYS
AND FACULTY OF 1900

Hiram was peculiarly fortunate in its early teachers. A. S. Hayden, Thomas Munnell, Norman Dunsbee, Miss Almeda Booth, James A. Garfield, H. W. Everest, J. M. Atwater and B. A. Hinsdale were truly great teachers. They drew around them pupils of kindred mind and still further imbued them with a like spirit. That heritage has never been lost from the school. It has rather deepened with the passing years, both in the Faculty and in the student body. That spirit may be defined as a spirit of sound scholarship, a spirit of democracy, a spirit of self-reliance, and a spirit of service.

Hiram College has more than fulfilled the purpose of its founders. It has a real and abiding worth for the state no less than for the church. Its good work continues.

1837—B. A. Hinsdale—1900

B. A. Hinsdale was born in Wadsworth, O., March 31, 1837, and passed from earth in Atlanta, Ga., Nov. 29, 1900. He was of New England parentage. He had an irresistible desire for scholarship. At the age of sixteen he entered the school at Hiram, and for thirty years was with the school as student and professor. He was a close and accurate scholar. He became a man of extensive information. He was elected president of Hiram College in 1870. In early manhood he made a profession of faith in Christ, and became a minister of the gospel and preached at Hiram, Painesville, Cleveland, and often spoke at the great annual meetings in northern Ohio. He lectured, preached, edited, talked and wrote books. In 1882 he was made superintendent of the schools in Cleveland. In 1888 he was called



Hugh McDiarmid



Marcia Henry, A.B.



George H. Colton



Charles T. Paul



C. O. Reynard



Vernon Stauffer

MEMBERS OF FACULTY OF HIRAM COLLEGE, 1900 AND LATER

to the chair of the Science and Art of Teaching at Michigan University. Some of his published works are "The Genuineness and Authenticity of the Gospels," "The Jewish Christian Church," "Ecclesiastical Traditions," "Schools and Studies," "President Garfield and Education," "Garfield's Life and Works," "Civic Government of Ohio," "Life of Horace Mann." A monograph on "The Training of Teachers," which he wrote, was awarded a medal at the Paris Exposition. He was a kind of encyclopedia on the events of the early history of Ohio. He received academic honors from Williams College, Bethany College, Hiram College and Ohio State University. He was in sympathy with young men, their struggles, difficulties, aims and triumphs. There are few whose lives are so rounded out and so fruitful.

1847—E. V. Zollars—1915

Ely Vaughn Zollars was born Sept. 19, 1847, and well born. His parents were healthy in body and soul, and the modest home—best of all places—taught the fundamental facts of life. And the hills of Washington County, in our own beautiful Ohio, were a good place for quiet growth, and for looking through nature up to nature's God.

He showed an early ability to learn; and, while his immediate surroundings were rural, he found good teachers and made a path to good schools. When he was fairly in his teens he was a fair scholar and well able to teach.

In 1865 he found one who met the desires of his heart, and one upon whom he always leaned, and never in vain; and they were married. For three or four years he settled on a farm. Per-

haps at first he intended to stay. It did him no harm. There was that within him which pushed on to other work.

So, in 1871, he entered Bethany College; and in 1876 he graduated, sharing the honors of his class. Those were good days at Bethany, when Pendleton and Loos and Dolbear and Harding were in their prime, and when many of our later strong men were students. He had now begun to find his place, and had grasped a work which he never could lay down. For two years he lingered at Bethany, tutoring and helping in financial work; and then for eight years he exercised himself, doing independent teaching in Kentucky. He did good work, but did not prosper financially. A call of Providence in 1885 took him to Springfield, Ills., as minister of the church. And it was here, where he was doing a good work, that Hiram found him in 1888, and made him president of the college.

Hiram was a good place for Zollars to go. It had good foundations in a remarkably good history, and old students clung to their memories. Results proved that the choice of Zollars for president was a good one.

The college soon began to feel the energizing influence of the new president. He taught with vigor. He visited churches, soliciting temporary endowment, and awakening a real interest in the college. He planned for new buildings, so that students might be well housed. All this took work, hard work; to many it would have been impossible work. The college has always graduated students of ability, but many classes were painfully small. But from the advent of President Zollars, even to the present, the classes in

number and ability have done honor to the college.

In 1902 a call from Texas Christian University took him to Waco. He felt that he would find a larger field in Texas. As time has proved, conditions were not favorable to building up at Waco; but he did earnest work. His most marked work, and the one that will probably tell longest to his memory, was the founding of Phillips University at Enid, Okla. From the inception almost to the day of his death he may be said to have guided the institution. Any one who knows anything of the building of great schools, especially when one must largely gather the material for building, will understand the seriousness of this effort. The task was herculean. But he left a well-equipped institution in good running order, and already turning out young men and women who are doing most valuable work for the world.

His was a remarkably steadfast life. He did not vary in his great purpose; his heart was set to build up the kingdom of God. The world has felt, and long will feel, the momentum of his life. I doubt if he could anywhere have found happier fellowship than he found in Hiram. When he came back to rest with his daughter in Warren, we hoped that he would come to Hiram again, and we could renew, in a measure, the fellowship of other years. That was not to be. But what a world of blessed associations we shall have to renew, and enlarge, and never complete, in the land that lies beyond!

1817—Abram Teachout—1912

At the veterans' camp-fire in the Centennial of disciples of Christ at Pittsburgh, Pa., in 1909.



W. S. Hayden



Duane H. Tilden



Judge F. A. Henry



Minor Lee Bates



Alanson Wilcox



Andrew Squires



Wm. G. Dietz

M. L. BATES, PRES., AND TRUSTEES OF HIRAM COLLEGE

Charles Louis Loos spoke highly of the public teachers of the gospel, but said, "We must not forget the men of the rank and file." Abram Teachout, a veteran, aged ninety-three, then spoke in a clear, distinct voice: "I have heard for the last eighty-five years, 'Once a man and twice a child.' Now, if this is the second childhood of man that my eyes are fixed upon here to-day, it is the most intelligent and the grandest and the best lot of children I ever saw together. You are here, my friends, to testify to your faith in the cause of the Christian warfare, in the cause of Christ. This world would be in darkness if Christianity were stricken out of it. I lived for nearly forty years in that kind of darkness. My mind was taken up with some of the pleasures that young people have; but since I made the confession of faith and obeyed the gospel and came into the life of Christianity, I have enjoyed more in this life than I ever did before. So I say to you, my friends, let us do all we can for the cause of Christianity, for it is truly the light of the world, and the blessings of life are drawn from real, genuine, true and faithful Christianity. That is my testimony.

"But we must consider that I speak as a business man; I am not a preacher. We must consider that to carry on Christianity, as a part of our life and a part of our business, takes money, just as it does to pay your grocer for the food you enjoy. Now, my friends, I frequently hear it said, and I presume you do, that it is a sacrifice—they call it a sacrifice—to contribute one hundred dollars, or five hundred dollars, or a thousand dollars, to the missionary cause. It is no sacrifice, my friends, if we can do it, if we



Arthur S. Mottinger



J. H. Goldner



George A. Bellamy



John E. Pounds



L. G. Batman



C. M. Rodefer

have the means; it should not be considered a sacrifice; it should be considered as doing a great work for the cause of Christianity.

"'We should live
For the good that we can do,
For the wrongs we can right,
For the blessings we can bestow,
For the evils we can fight,
For the needs we can relieve,
For the joy we may receive.

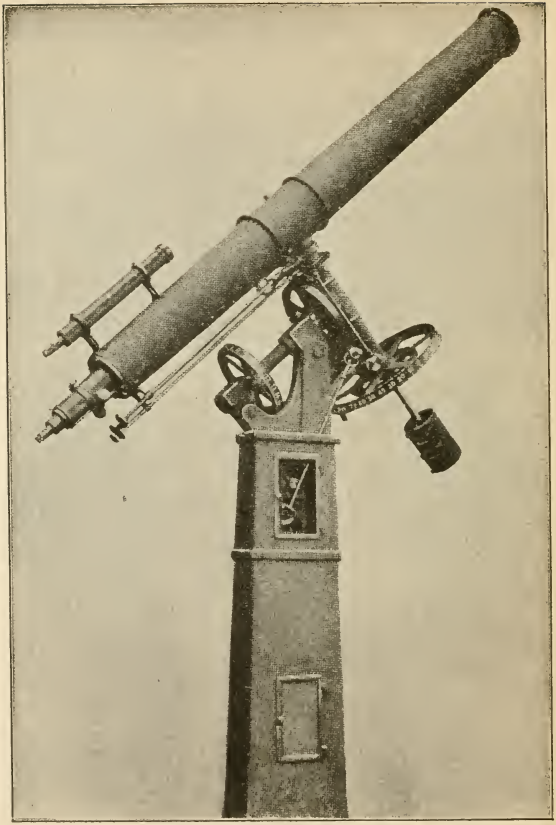
"'We should live
For brave and noble deeds,
With a name and purpose high
Work the work which to heaven leads,
And rest when we come to die;
Live to sweeten sorrow's cup
And to lift the fallen up.

"'We should live
And learn to be ourselves,
If we may scatter what we know.
Live to help the fallen to arise,
To lift them above the sadness of their way,
Give strength unto the weak,
And be a help to those that seek.'

"Finally, my friends:

"'We should live for one another;
We should bear that sacred love,
Through life's journey, for each other,
That kind the spirits feel above.
It is the Saviour's requirement;
It is the gospel's great command;
We should seek its fulfillment,
If we would win the better land,
Where our loved ones are gone before us,
Waiting for us over the dark and troubled deep.'"

Added to this list of veteran private workers may be mentioned David Ayers, of Tedrow; Harman Austin, of Warren; Wm. Williams, of Columbus; W. S. Dickinson, of Cincinnati; Asa Shuler, of Hamilton; Albert Allen, of Akron; Daniel Mercer, of Bowling Green; A. C. Fenner,



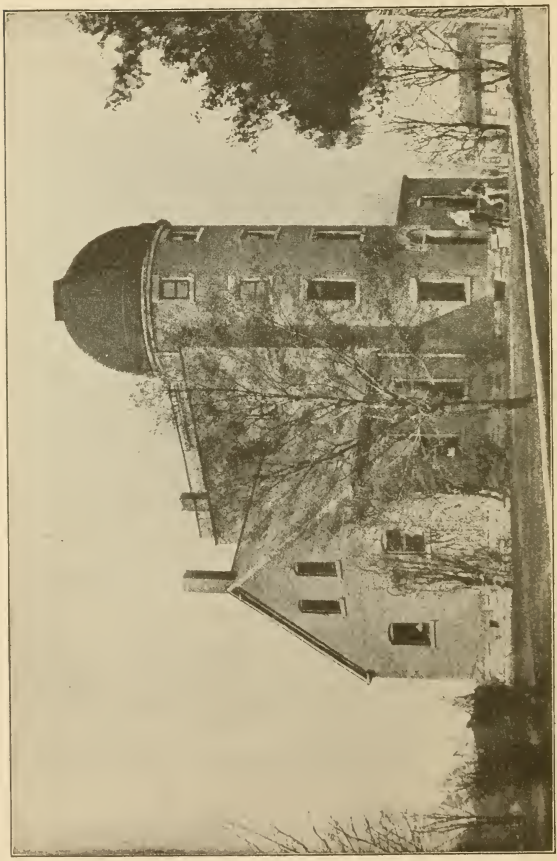
TELESCOPE, HIRAM COLLEGE, PRESENTED BY LATHROP COOLEY

of Dayton; Robert W. Nelson, of Bellaire; Daniel Kennedy, of Uhrichsville; J. B. Parker, of New Holland.

Lathrop Cooley

Abram Teachout builded and presented to Hiram College a library and observatory building. Lathrop Cooley furnished for the building a magnificent telescope, and, on presenting it, spoke in part as follows: "I once stood in the most historic place in England, Westminster Abbey, where were deposited the ashes of the most distinguished men of the present and past generations—distinguished statesmen, orators, reformers and monarchs. The building erected here by Mr. Teachout is more than Westminster Abbey. That building contains the dust and ashes of great men. Into this building the young of the present and coming generations will enter and be introduced to the great historians of the age and past ages. Here men will meet for the first time a Newton and a Locke; will meet the grand men who have written in the English tongue, and the writings of the most celebrated authors of other nations translated into our own language.

"This instrument is erected here so that you may climb the steep of heaven and walk among the stars; that you may have a Jacob's ladder upon which thought, like angels bright and pure, may ascend and descend. The work which you are to enjoy has been done for one purpose: and that purpose is to make better men and better women. There is great demand to-day for manly men and womanly women. The dangers of the times are many, the possibilities are great. There



LIBRARY AND OBSERVATORY, HIRAM COLLEGE

is something more needed than mere learning. Learning must have a tone—it must have an odor, it must be fragrant with moral principles or it is dangerous. In the development of character there is something more than mathematics and multiplication tables to attain the highest end and accomplish the greatest good. There is a divine element in the human heart which longs to get nearer the divine, and when this is enlarged and beautified it makes the finest type of a human being. While you may look through into the upper deep, and discover new worlds, and reach out—as the constructor of this telescope said to me—it will reveal stars that Herschel never saw; you may weigh planets as in the balance, you may measure their magnitude, you may discover new comets; but, after all, the greatest and most valuable of all will be at the small end of the telescope. A human being purified and adorned by the principles of the gospel of Jesus Christ is the grandest work under the sun. The possibilities within a human being are grander than any star which burns in the upper deep. What is grander than a man! And what is grander than a man whose spirit is developed, purified and softened by the gospel of Christ?

"There are two great volumes to study: Nature and the Bible. In nature the character of the Divine is impressed everywhere. 'The undevout astronomer is mad.' But this is not the highest revelation. The second volume, the Bible, reveals God's love and mercy and in the person of a lowly Nazarene. Here is a new development of the Divine in order to make a character. These principles are vitalized in a human life by one who took on our nature and

who said, 'I am the way, the truth and the life.' These principles of love, mercy and obedience will save the present and coming generations if received and practiced.

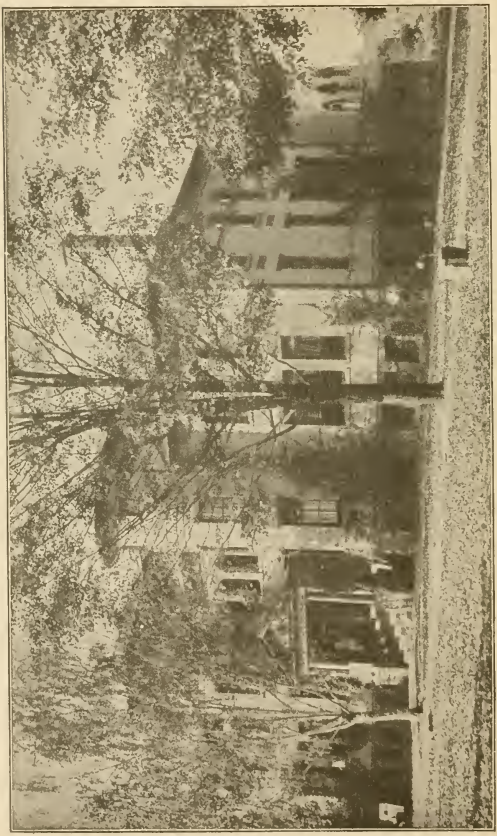
"I once stood by the tomb of Wesley in London, and I said, 'Here is the son of a woman meek and lowly, who, when she rocked the cradle containing John and Charles Wesley, rocked two continents.' Soon after the reign of the Commune I also stood by the tomb of Voltaire in Paris, and went out on the streets of Paris and saw the ruins of the finest palaces in the world —the fruit of the teachings of Voltaire. These men lived in the same age, were born about the same time. It is said by their fruits ye shall know them. One was mellowed by the gospel of Jesus Christ and the other was void of it. No other lesson ever came to me with such force as that I learned at the tomb of Voltaire in Paris and Wesley in London. And now, my young friends, I say to you what I want you to write down and remember, that a greater object than any you can see in the upper deep is at the small end of the telescope."

XI

A SERMON AND A LIFE

THIS article shows the strength of the pioneer teaching on the Reserve, and was produced by S. E. Shepherd, the first president of Hiram College:

Acts 11:26: "The disciples were called Christians first in Antioch." It is evident that none were then called Christians except "the disciples." The persons who believed John's preaching and were baptized were called John's disciples: and those who believed Jesus and his apostles, and were baptized, were called his disciples. All his disciples were "baptized into Christ." These, and these only, "were called Christians." If a person can be a Christian and not put on Christ, then he can be a Christian and not be baptized. The disciples were baptized "into Christ." If a person can be a Christian without being baptized, then he can be a Christian without being in Christ. "If any man be in Christ, he is a new creature. Old things are passed away, and all things are become new." If any man can be a Christian and not be in Christ, then he can be a new creature and not be in Christ. Then, old things can pass away and all things can become new to a man who is not in Christ; and the statement of the apostle that "if



Y. M. C. A. AND Y. W. C. A. BUILDING AT HIRAM COLLEGE

any man be in Christ, he is a new creature," is as true of persons out of Christ as of those who are in him.

Moreover, baptism was enjoined "for the remission of sins." Now, if any one can be a Christian and not be baptized, he can be a Christian without remission of sins. If any can be Christians and not be in Christ, and not put on Christ, and not receive remission of sins, then all the well disposed among all "the Christian denominations" are Christians, and of the "one body." But in the apostles' times no unbaptized persons were included in that "one body"—the church of Christ; for Paul said that they were "all baptized into one body."

But there is one argument more. If a person can be a Christian and not be baptized, then he can be a Christian and reject the counsel of God against himself; for it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized."

Summary: If a person can be a Christian and be out of Christ, and not put on Christ, and not be in the body of Christ, and not receive remission of sins, and reject the counsel of God against himself, then it is an easy and a useless thing to be one, and "Christian union" is anything but desirable.

But it is asked, "What if one thinks he has been baptized, when he has not?" There is but one answer to that question; namely, "He is mistaken." "But what if he really thinks he has?" Then he is really mistaken. "But suppose he honestly believes it?" Then he is honestly mistaken. Now let us ask a question. These questions are founded on the belief that a real, honest

mistake is the only cause of this person's not being baptized. Our question, then, is this: "Is a real, honest mistake equal to baptism?" If it is, then a person comes into Christ, into the one body, puts on Christ, receives remission of sins, and rejects the counsel of God against himself, and is a good Christian through a real, honest mistake. If this be so, why is not a real, honest mistake just as good as the truth?

Persons sometimes give themselves more credit for honesty, in matters of opinion and belief, than they are entitled to. When the question is raised, "What is baptism?" and a person proceeds to answer it in his own mind, with the desire that it may appear that baptism is sprinkling, he is not honest to himself; that is, he is not just to himself. When he undertakes to hold the balance of truth, he throws the weight of his desire into one scale before he weighs the evidence of the case. The equipoise is thus destroyed. A just and impartial decision can not be made in this case. The love of truth must overcome that desire, in order to an honest decision.

The evidence is clear that baptism, as taught in the New Testament, was performed (not administered) "in water," "in the river Jordan," and "in Enon, near Salim, because there was much water there." That the baptizer and the person to be baptized, after they "came to a certain water, both went down into the water" to perform the act; and that the party baptized was "buried in baptism"—all of this is utterly inconsistent with the idea that baptism is a sprinkling. No person, with this evidence in his mind, can honestly believe that baptism is sprinkling or

that sprinkling is baptism. It is entirely out of the number of possibilities. The laws of the human mind and the laws of evidence both forbid it. No amount of kindness, of piety, of generosity and benevolence can alter the case. Kindness, piety, generosity and benevolence are found in connection with paganism. They are not peculiar to "Judaism" nor to "Christianity," nor can they make paganism acceptable to God, or justify us in forming a union with such worshipers or admitting them into the "one body."

The very persons who reject the evidence above quoted, will believe in sprinkling babies because Jesus said, "Suffer the little children to come to me, and forbid them not, for to such the kingdom of heaven belongs." They can see baptism, or, rather, sprinkling, when it is not mentioned in the passage they quote, nor in the context. And though this has been shown to them a hundred times, they still persist in the mischievous and wicked practice of performing a rite "in the name of the Father, and of the Son, and of the Holy Spirit," which none of these divine beings ever commanded! They refer to household baptisms, in which it does not appear that there was a single baby, and where it is said they all rejoiced and believed in God, to prove that babies should be sprinkled!

They contend for and practice this rite without a single precept or an example of it in all the Scriptures; and at the same time oppose immersion, and will not practice it except to obtain a member for their church whom they can not get without immersion! All the evidence in "baptize in water," "in the river Jordan," "in Enon, where there was much water," going

"down into the water," coming up "out of the water," and burying "in baptism," all goes for nothing with them! However abundant honesty may be with them in other matters, in this it is entirely wanting. It is extinguished by the desire to have it otherwise.

Edmund Burritt Wakefield

Isaac Errett used to tell with enthusiasm of the one occasion when his entire congregation responded to the invitation. It was in northern Ohio, near Bloomfield. There were sufficient reasons for the presence of a small audience, but, nothing daunted, Bro. Errett read a chapter from the Bible, sang a hymn, prayed, sang another hymn, then preached one of his powerful discourses and extended the gospel invitation. The whole congregation responded. He was Edwin Wakefield. Being already a man of pronounced piety and warm sympathy, Bro. Errett had little difficulty to persuade Bro. Wakefield to preach. On Bro. Errett's removal to Warren, Bro. Wakefield took charge of the little congregation at Bloomfield and became pastor of that and adjacent townships. Few men have ever been held in higher esteem by their neighbors or more reverently loved by their own family than was the gracious Christian elder in the church of the Lord.

Into his family, on the 27th of August, 1846, a son was born. This son proceeded, as promptly as nature permitted, to discover the swimming-holes in the creek which cut through the farm; to pursue mercilessly, with twine and bent-pin hooks, the bass and suckers which the stream contained, and in such countless ways as are

opened to buoyant boyhood, he comforted his father's heart, even while he ruffled the paternal nerves.

The farm was over in Green, Trumbull Co., O. When the war clouds began to darken the horizon, the family moved back from Bloomfield to the farm. A teacher named Green had a select school in the neighborhood; young Edmund Burritt Wakefield made a habit of attending. The teaching was excellent; the learning was as good as could be expected. But, all things considered, young Wakefield succeeded in getting something really good out of his school life. Two of the teachers became captains in the army. At eighteen young Wakefield could restrain himself no longer. He enlisted and was sent quickly to the South, where his regiment was attached to Cox's division of the Twenty-third Army Corps. With the end of the Nashville campaign this corps was shipped through North Carolina to Cape Fear, where it took part in the operations immediately preceding the surrender of Johnson's army. It has taken a lifetime to show how ineffaceable were the impressions which the young man of nineteen gleaned from his experience. As men ripen in faith towards God and in tenderness toward fellow-men, the fearful savagery and human butchery called war become more and more unspeakable and full of horror.

At the close of the war, college life held out its lure. From 1866 to 1870—with one year spent in Bethany for the sake of association and good fellowship—young Wakefield enjoyed the life of the average college student and graduate. The year following the graduation he appeared at Hiram College as the professor of natural

science. A few years later, yielding to domestic considerations, college work was surrendered for a time and E. B. Wakefield became a pastor of the North Bloomfield Church. After a few years the brethren at Warren called him to that church so freighted with hallowed memories. In 1890 Hiram called again so earnestly that pastoral cares were laid aside and college responsibilities and fellowship once more were undertaken.

Nearly every human life looks to certain places which thrill as centers of associations—nerve centers, indeed; centers of abiding influence, shaping, controlling and determining character and destiny. In the life of E. B. Wakefield three such centers of vital association are conspicuous. First the boyhood home, where the first friends, the earliest and truest friends, abide; school days, church days, with their first religious aspirations, hopes, ideals; home life, where father and mother reign regal in parenthood, royal in neighborliness, honored by men and blessed of God. What heart can fail to yearn toward the birthplace, especially if this be also the birthplace into the larger life where their silent graves witness to their living faith? Second, there is the Warren Church, that heart-throb of great faith in the capital of the old Western Reserve. It was a worthy aristocracy that came from New York and New England, in the pioneer days, to build that portion of the old Northwest. It was here that the mighty men amongst our pioneers pleaded with passionate earnestness and with devotion of love intense for the reunion of Christ's followers in obedient love to Him. To call the roll of influences which had been absorbed and radiated in turn by the War-

ren Church would be practically to call the roll of the first and second generations of our pioneers of faith. In this work Wakefield was driven to strenuous effort, and was as loyally sustained as any pastor in the flock of God. When the mature man, conscious of his best and strongest powers, buries these energies in a radiating center such as Warren, O., future years are made unspeakably rich by the memories which throng at every turn.

In the third place stands Hiram College. Professor Wakefield has for a long time had the distinguished honor of presiding over the "snap course" of the curriculum. If this impression seems at all obscure, ask any Hiram student of the present or older days, and full particulars will be promptly forthcoming. Invariably, however, when the chuckles have signified the joyous memory of past "snaps," faces will fall into more serious mold and hearts will speak unbidden, saying: "But, after all, that was the most profitable course I had in all the years I was there. We didn't learn so very much out of books, to be sure, but we could afford to surrender all the rest of the college course for what we learned from Wakefield." Let it be said to his eternal honor that, as a drillmaster in the science of academic pedagogy, E. B. Wakefield used to be the most delicious failure conceivable. On the other hand, to his equally abiding honor, it must be truthfully said that the impression students gained in his classrooms was more powerful, creative and worth while in shaping ideals and the determination of character than any possible amount of book scholarship could have been. He taught by example.

Some men are cold, metallic, hard; others are soft, yielding, irresponsible; some exhale an atmosphere morally noxious and spiritually negative. To none of these does E. B. Wakefield gravitate. Human, essentially human, human in every outreach of affection and forth-putting of energy, but, withal, a humanity lifted up with its weaknesses and harshness and defilement all lost in the strength, the courage, the tenderness of humanity's Redeemer, Christ. Among the saints who live to bless the earth in quiet, inconspicuous and unostentatious ways, none is more really and truly a saint alive than Edmund Burritt Wakefield.



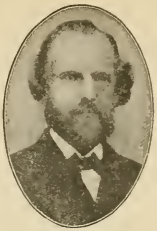
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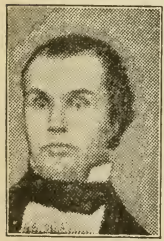
Isaiah Jones



Dr. Orlando Wilcox



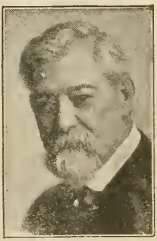
L. B. Wilkes



J. W. Errett



W. T. Horner



W. K. Azbill



R. G. White



H. J. White

XII

IN THE CIVIL WAR

THE disciples were loyal to their country during the Civil War. Once in awhile one like Cyrus McNeely, of Hopedale, held to non-resistance. Now and then one went to Canada for fear of arrest for treason. The majority were true to their country. The disciples did not divide over the war. They believed in Christian unity. There were no North or South Christians. As citizens, North or South, they were subject to the powers that be, so conscientiously they went to war. They that take the sword must perish by the sword.

E. B. Wakefield presents this subject in its true light. He writes as follows:

"In one way Ohio was fortunate during the Civil War. There were minor differences of sentiment, but the State was essentially a unit in standing for the preservation of the Union. Hence the people were almost wholly spared the evil personal differences and the deadly feuds which so often embittered the border States. As a rule, Ohio's soldiers fought from principle, and never from hatred or any hope of gain. They felt that the welfare of the world and of the age was wrapped up in the fate of this republic. When the war was ended and the life of the nation was assured, they were glad to lay off the

trappings of war and hasten to the old firesides, to tread the old paths of peace.

"No church distinctions whatever were known during the war; and it is wholly impossible, at this date, to tell definitely of the part borne by the disciples of Christ. It is enough to say that everywhere, probably, they bore their proper part, and in nearly every regiment of more than two hundred that did service in the field, they had representatives. Although only a casual traveler, the writer has met scores of brethren, remote from his part of the State, who, as officers or in the ranks, had borne good parts in the war, and some of whom had risen to places of influence and prominence.

"The only place, as I suppose, where any record whatever has been kept of our men who served in the old army, is at Hiram. And there the record has been kept wholly for the sake of the college, though students were so commonly church-members that it may serve for a page of church history. Hiram was still young when the war began, but some 250 of her students served from first to last in the Union Army. First of all among these, as he was first of all among men to those who truly knew him, was James A. Garfield. Company A of his regiment, the Forty-second Ohio, was made up of Hiram boys, and J. S. Ross, who has since served just as heroically, when courage and self-sacrifice are quite as sorely tried, led the company in the last campaign as captain. Maj. F. A. Williams, of this regiment, died early in the service, a Christian of splendid promise. The world has been poorer because he was taken away. Hiram furnished a good many officers. I recall, as majors, Eggle-

ston, Johnston and Pettibone. There may have been others. Colonel Pritchard, the captor of President Davis, was affiliated with Hiram.

"Of the great rank and file who fight battles from heroic sense of duty and fill essentially unmarked graves, we may say with reverent pride, we have full measure. Allyn, Ryder and Cook, of the Forty-second, died in the Vicksburg campaign. Chas. P. Bowler and Wallace Coburn, of the Seventh Ohio, were killed, one at Cedar Mountain and one at Winchester in '62. They were fitting for the highest Christian work. And as you name every leading battlefield we recall names and faces that vanished there. It was a cruel war: when you recall the death-roll, more cruel to the North than to the South.

"I can not forbear speaking of Maj. Delos R. Northway, who commanded the Sixth Ohio Cavalry when he was killed in the Wilderness in '64. He was always a Christian and he always led his men. One of his last acts was to write my father, asking him to come to be chaplain of their regiment. He said the boys would all love him! No better soldier ever fought for any cause.

"Now it is all over. Let it remain to us all a bit of heroic, and yet melancholy, memory. In it all, we never thought of dividing from our brethren of the South. We always felt there was something in our fellowship that went far beyond political bonds. We knew that the environment of the South, its economical and social interests, were different from ours. There seemed no way but that we should come into collision. But now that the storm is over, mutually chastened, we can sit down together and nothing shall come between us. Inevitably we shall more grow to

be one. And the dearest and truest unity will be of our faith."

At this time there is no North or South. We all march under the "Stars and Stripes."

Capt. C. E. Henry was educated at Hiram. For many years he was president of the Board of Trustees of Hiram College. He was a valuable detective of the United States Government and was made marshal of the District of Columbia by President Garfield. At a G. A. R. meeting in Cleveland a poem by Captain Henry was read, and dedicated to the wives and children of the comrades of the Forty-second boys. It may apply to others also. It was ordered published.

"More than forty years ago, dear boys,
You tramped o'er hill and plain,
And scaled the lofty Cumberlands,
'Mid snow and sleet and rain.
Treason's banners fled before you,
When you met them in the fray;
Fled beyond Kentucky's border,
O'er the mountains far away.
With Garfield for commander,
And with Sheldon good and true,
And with gallant, fighting Pardee
To lead the boys in blue,
And Cowles, with battle-flag unfurled,
'Mid cannon's roar and noise,
You charged upon the rebel foe—
Brave Forty-second boys.

"Far down the Mississippi, boys,
Your flag was in the van;
Five thousand at Fort Hindman
Surrendered to a man.
Port Gibson, Jackson, Champion,
And on Black River's shore,
You helped to take, with Vicksburg,
Full thirty thousand more.
Your comrades who fell in the charge
Along the battle-way,
Beneath the green magnolias
Sleep peacefully to-day;

And the old slave, with thanksgiving
For the freedom he enjoys,
Casts fairest flowers on the graves
Of Forty-second boys.

"Who sent you forth with blessings, boys,
And gave the flag you bore
To victory 'gainst treason's hosts,
For three long years or more?
Who followed you with fervent prayers
Through battles and alarms?
Your mothers, wives and sisters,
And your sweethearts dear and true,
Gave all their wealth of trust and love
To their hero boys in blue:
Then, hand in hand with them through life,
More dear to you than pearls,
And now we pray God's blessing on
The Forty-second girls."

The Ohio Christian Missionary Society convened in Shelby in 1863. A. S. Hayden, secretary, and R. M. Bishop, president. J. W. Lanphear moved the following, which was unanimously passed:

"Whereas, Our country is involved in the calamities of civil war, inaugurated by the rebellion of a part of the Southern States of our Union, threatening the destruction of our civil and religious liberties; therefore

"*Resolved,* That we hereby declare our unwavering allegiance to the Government under which we live, and pledge to it our unqualified support.

"*Resolved,* That we recognize our chief ruler as the minister of God, 'a revenger to execute wrath on him that doeth evil,' and as such entitled to our earnest prayers that he may be endowed with wisdom from God adequate to this dangerous crisis.

"*Resolved,* That we will submit to all legally constituted authorities, both civil and military, to

the express intent that we may not only be loyal citizens, but that we may also see the present rebellion speedily crushed, and our good Government triumphant in the administration of righteousness and peace throughout the whole land.

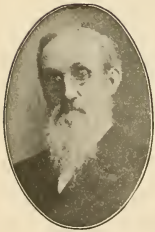
"*Resolved,* That we assure and reassure our brave and noble soldiers in the field that they have our warmest sympathies and constant prayers, and that they shall have our material and spiritual aid whenever it is possible to bestow it."



M. L. Streator



A. J. Marvin



W. S. Errett



Joseph King



Prof. Amzi Atwater



Harrison Reid Cooley



Lloyd Darsie



T. B. Knowles

XIII

THE FIRST RESTORATION CHURCH IN OHIO

THE first church of Christ of the Restoration movement in Ohio was organized at Mantua, O., Jan. 27, 1827. Walter Scott organized the (New) Lisbon Church in November, 1827. The Mantua Church is, then, historically at the head of the 570 churches of Christ in Ohio. A Baptist church was established in Nelson in 1808, the first church of any order in Portage County, O. In 1820 the celebrated Mahoning Association of Baptist Churches was formed. Alexander Campbell, in time, joined this association, and the *Christian Baptist* circulated in all the churches. Through the presence of Campbell and his writings, reformatory views took possession of the people in the fifteen churches of the Mahoning Association. In about 1824, the Nelson Church declared in favor of the Scriptures as the rule of faith and practice. For two or three years the disciples of Nelson, Hiram and Mantua met at various places for Bible instruction and worship. Then, in January, 1827, they organized at Mantua. Later the church at Hiram was organized, then the church at Garrettsville.

The first year eighteen members were added to the Mantua Church. The church, in May, was visited by Thomas Campbell. "The infant cause derived great advantages from this visit. He set

in order the things wanting, confirmed the faith of the members, and new converts were added to the congregation." At this visit of Thomas Campbell, May 24, 1828, he preached in a barn, and Symonds Ryder, of Hiram, confessed the Lord and was baptized. He became a strong leader in the Hiram Church.

In the early days of this church there were some severe trials, and the greatest of these was "Mormonism." Sidney Rigdon, of Mormon fame, was the preacher at Mantua. Rigdon was once a Baptist preacher. It is evident, to those who were familiar with his doings in those days, that he came among the disciples as a schemer. He talked about the Aborigines and the Mound-builders, and in his eloquent, enthusiastic style spoke of a book to be published setting forth these subjects and the restoration of miracles. He led off Oliver Snow, who became a leader among the Mormons. He led off Symonds Ryder, a man of genius and mental ability. Ryder, however, was soon cured of the delusion. Joe Smith wrote to him to sell his land and property and put it into the "community" at Kirtland. This letter purported to be from the Almighty, and inspired. Ryder was to be a Mormon elder. The letter spelled Ryder's name wrongly. His name is Symonds Ryder, and the letter spelled it Simon Rider. He said, if this letter was from the Lord, he would know how to spell his name. With this keynote he started anew an investigation, and came back to the church, kept his fortune, corrected his mistake, and was a valuable member of the church at Mantua and Hiram. Joe Smith and Sidney Rigdon were tarred and feathered and driven from Hiram.

The Mantua Church has given to the world many valuable disciples of Christ. Among them may be mentioned Oris, John and Amzi Atwater, Almeda Booth, Mary Atwater Neely, the Derthicks, Frederick Truedley and many others. For ninety years it has kept on the even tenor of its way in a country-village community and a power for good in the locality. The church has more than one hundred members, and 125 in the Bible school. It has fellowship in all our missionary and benevolent enterprises. Being located only five miles from Hiram, they frequently have student preachers. Bro. Truedley is professor at Ohio State University at Athens, O.

An Historic Church—Mentor

As the church at Mentor, O., is an historic church of interest, attention is called to it. The church, in 1826, was a Baptist church and had Sidney Rigdon as minister. Rigdon had been a reader of the *Christian Baptist,* and had adopted its restoration teaching. In the spring of 1828 he visited Walter Scott at Warren. At other times he had interviews with him, and had adopted his Scriptural view of baptism. When he returned from Warren he brought with him Adamson Bently, the great Warren preacher of the Restoration movement. Bently was a brother-in-law of Rigdon. Together they conducted a successful meeting, and baptized about fifty persons. A. S. Hayden, in his "History of Disciples on the Western Reserve," says: "Nearly the whole church accepted cordially the doctrine of the Lord, exchanged their 'articles' for the new covenant as the only divine basis for Christ's church, and abandoned unscriptural

titles and church names, choosing to be known simply as disciples of Christ."

From Mentor, Rigdon and Bentley went to Kirtland, five miles distant, where an ingathering awaited them. The converts were so many that they organized a church at Kirtland.

The Mentor Church has at this date (1917) a substantial meeting-house and about one hundred members; also a Bible school of one hundred. In 1828 it was shaken by a tempest under the outbreak of Mormonism. Few of its members were led astray. Kirtland, with less experience and more under Rigdon's power, became engulfed, and has never since been recovered. The church in Mentor, with stronger material, resisted the shock. They were much aided in their resistance by the presence of Thomas Campbell, who spent several months there and in the vicinity during the agitation it produced.

M. S. Clapp, a young man, came into the church in the Rigdon-Bentley meeting, and soon attained prominence by his zeal and ability. He began the study of the classics under Thomas Campbell, and in time became a good Greek and Latin scholar. In 1830 he married Miss Alicia Campbell, sister of Alexander Campbell. He studied in Bethany, Va., and West Middletown, Pa., and returned to Mentor, and for years was the minister of the gospel at Mentor and other places. He saw, in the Christian religion, the germ of all good to man in the world, as well as the sure and only basis for hope hereafter. He was a friend of the poor, against slavery and intemperance, and stood firm in defending the Bible against infidels. In 1830 he defended the truth as against Mormonism.

In the fall of 1830, Parley P. Pratt, a young minister from Lorain County, under Rigdon's influence, passing through Palmyra, N. Y., became converted to Mormonism. In November, Pratt and three others came to Rigdon, in Mentor, and remained a week. In Kirtland some disciples had formed "a community" of goods, and had all things in common, and advocated the restoration of miracles. There were seventeen of them. They were rebaptized into the Mormon faith. Then Rigdon and his wife were baptized into the same order of things, and many of the Kirtland members went the same way. Three weeks after this, Rigdon went to Palmyra, N. Y., and tarried with Joe Smith two months. Soon after his return to Ohio, Smith and several of his relatives arrived. The delusion immediately assumed an aggressive attitude. They formed the Mormon hierarchy, and Rigdon's popularity gave it success. The opposition to it was quick on its feet. One J. J. Moss, a young schoolteacher, had recently come into the Mentor Church. He there and then began his great and long opposition to all forms of error. Under his influence, and that of M. S. Clapp and Thomas Campbell, little headway was made in Mentor by this Mormon raid. Only the church at Kirtland went down. Thomas Campbell proposed to pursue an exposure of the claims of Mormonism:

1. By examining the character of its author and his accomplices.

2. By exposing their pretensions to miraculous gifts and the gift of tongues; and by testing them in three or four foreign languages.

3. By exposing their assertion that the authority for baptism was lost for fourteen hundred

years till restored by the new prophet and by showing it to be a contradiction of Matt. 16:18.

4. That the pretended duty of "common property" is antiscriptural, and a fraud upon society.

5. That rebaptizing believers is making void the law of Christ; and the pretensions of imparting the Holy Spirit by imposition of hands is an unscriptural intrusion on the exclusive prerogative of the primary apostles.

6. That its pretentious visions, humility and spiritual perfections are nowise superior to those of the first Shakers, Jemima Wilkinson, the French prophets, etc.

7. In the last place, by examining the internal evidence of the Book of Mormon itself, pointing out its evident contradictions, foolish absurdities, shameless pretensions to antiquity, and thus restoring it to its rightful claimant as a production beneath contempt, and utterly unworthy of reception of a schoolboy.

Rigdon threw Campbell's communication into the fire. His reputation, however, lifted Mormonism into notice. He had been a popular preacher at Hiram and Mantua. He took Smith to those places. Some converts from the disciples were made to the new order of things. The majority of them, however, saw in it a scheme to get their property into a common fund, and allow certain persons to live without work. The big stone temple was built at Kirtland. All those who joined in this "community" lost their property. After the Hiramites saw through the scheme, they gathered together and were joined by adjoining townspeople, and they "tarred and feathered" Rigdon and Smith and drove them from the township.

The Mentor Church has been a tower of strength. Their early trials were severe, but they lived through them. The church is doing a good work among the young, and takes a hand in all the missionary societies and benevolent enterprises of the disciples of Christ. M. S. Clapp and J. J. Moss were great and successful ministers coming from the Mentor Church.

1806—John Schaefer—1908

When the renowned traveler, Bayard Taylor, visited the great naturalist and scientist, Alexander von Humboldt, in his old age, Von Humboldt remarked to Taylor, "You have seen many ruins, and now you behold the last one;" referring to his weakened and aged body. Taylor wittily and wisely replied, referring to his mind and works, "Not a ruin, but a pyramid."

For one hundred years John Schaefer was a pyramid of conservative and practical wisdom. From boyhood he adorned the Christian graces and virtues. Statistics show that doctors are short-lived and ministers long-lived. John Schaefer was a minister of the gospel eighty years—since 1834; among the disciples of Christ, seventy-four years; and before that, six years among the Lutherans. He was born in Westmoreland County, Pa., and afterwards (in his boyhood) settled in Columbiana County, O.

He had a fine German scholar, named John Wagenhals, as a preceptor. At the age of twenty, he studied theology as taught by the Lutheran Church. He soon was licensed to preach, and for six years served in this capacity. He received what was considered in those days, and in the country, a large salary of $400 a year.

From marriages and other sources he added to this sum $100 more, and so had for those times a large compensation.

He married a sister of the lamented James Hartzel. In those early days, when friends met, they engaged in religious conversations and discussions. He had his mind turned into a new Bible channel in one of those conversations, as Bro. Hartzel asked him: "Which, in the order of salvation, stands first—faith or repentance?" Schaefer replied: "Repentance precedes true evangelical, or saving, faith." Hartzel asked: "Do you hold that repentance is pleasing to God?" Schaefer replied: "Most certainly, or He never would have commanded it." Hartzel then said: "The apostle Paul says, 'Without faith it is impossible to please God!' " Schaefer confessed his error, and never afterward preached that repentance comes before faith.

From this time on, his confidence in Lutheranism was weakening. He had a class of about thirty catechumens, instructing them for the act of confirmation. In this act they assume the baptismal vows made in their infancy to their sponsors or god-parents. When he came to ask the class if they had been baptized, a young lady replied: "I do not know." Question: "Did your parents never tell you that you were baptized?" Answer: "They told me that I was sprinkled when I was a baby, but I know nothing at all about it." Schaefer there and then saw that being baptized was a matter of faith. He went home and told his wife that he would never sprinkle another infant. He had no trouble as to immersion. In his theological studies he learned that immersion was the original practice

of the church, but thought that the ministers, as they claimed, had authority to change it to sprinkling. He at once sent for Jonas Hartzel, and at Phillips Church, in March, 1834, he and his wife were baptized.

Schaefer sent in his resignation to the Lutheran Synod, which met at New Lisbon, and severed his connection with that body. The synod dropped him as a heretic. He was within two months of the close of his year, and the money had been raised to finish paying him. He needed the money, but gave it up heroically. What should he do? He had thirty acres of land and less than half paid for, without team or means to cultivate it.

After that he preached every Lord's Day and sometimes during the week. He labored with his own hands, or, as he expressed it, "I had to dig." He was not ashamed "to dig." In those early days a feeling had gone out among the disciples that a minister must not be paid for his services. After awhile one congregation agreed to pay him one dollar a visit, once a month; two others offered him fifty dollars a year for one-fourth of his time. Some brethren felt hurt because he was taking money for preaching. He received thirty-seven dollars of the amount pledged and never asked for the rest. With his own hands and business energy he worked himself into a competency and never demanded pay. He was glad in his old age that a support is given to gospel ministers.

The forefathers made great struggles and self-denials to lay the foundation of the Restoration in which we are engaged. The church at Bethany and Alexander Campbell, knowing of

Bro. Schaefer's sacrifices and efforts, at one time generously sent him one hundred dollars. All honor to those pioneer heroes that went into the struggle at their own charges. Bro. Schaefer had excellent endowments of mind, manners and education; was a fluent speaker in his native German, and, if he could have been amply supported in work among his own people, what a power he would have been.

The Deerfield Church, with which Bro. Schaefer allied himself, was blessed with many competent teachers, and their influence was felt for thirty miles around. Peter Hartzel, Samuel McGowan and Alexander Hubbard were of the number. Several rose to eminence, such as E. B. Hubbard, Jonas Hartzel, A. Allerton, C. P. Finch and John Schaefer. From this church came Milo Laughlin, of Missouri; A. J. Laughlin, of Indiana, and thence the Laughlins of Ohio. W. L. Hayden, W. W. Hayden and M. P. Hayden—all fully educated—gave themselves to the ministry and hailed from Deerfield. Eli Regal, an associate of Isaac Errett in his Michigan work, one of the best men among all God's chosen ones, came from this celebrated church.

Bro. Schaefer had ten children, seventeen grandchildren and nineteen great-grandchildren. One of his sons married Libbie Johnson, a niece of Isaac Errett, and her mother lived on a farm adjoining that of the centenarian. Bro. Schaefer's longevity may be attributed to his temperance habits, to his hopeful disposition, and at last to the care he had from his two daughters, Susan and Mary, who made bright his sunset of life. He died in 1908 at the age of 102 years.



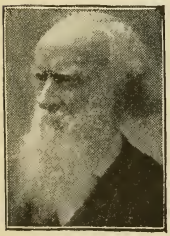
Samuel Rogers



Elizabeth Rogers



Barton W. Stone



Love H Jamieson



Walter Scott



B. U. Watkins



W. D. Moore



W. P. Stratton



David A. Rumble

XIV

IN SOUTHERN OHIO

THE Restoration movement in Ohio is virtually the nucleus of a world-wide movement for the restoration of primitive apostolic Christianity. The movement of Barton W. Stone in Kentucky antedates that of the Campbells in Ohio, but was not so complete. In 1830 they joined together, and began moving the religious world to join in an effort to unify and restore the doctrine and unity that was in the first churches, and to answer the Lord's prayer for the oneness of all believers through the preaching of the gospel by the apostles of Christ. The movement that commenced on the Western Reserve in 1827, among the Baptists, rapidly spread to Baptist communities in other parts of the State. Barton W. Stone and his coworkers entered Ohio, and communities permeated by their teaching were easily prepared to join the Scriptural world-wide movement to restore original apostolic teaching.

In 1804, B. W. Stone made a trip to Meigs County, O., for the purpose of immersing a Presbyterian minister named William Caldwell. While there he preached, on its invitation, to the Separate Baptist Association then assembled there. He says: "The result was that they agreed to cast away their formularies and creeds,



Parsonage built for Samuel Rogers by neighbors and brethren, 1820, near New Antioch, Ohio, where he lived twenty-seven years save three.



Meeting-house, New Antioch, Ohio. The first in that country. It was built for Samuel Rogers in the early years of his ministry and named by him.

and take the Bible alone for their rule of faith and practice; to throw away their name 'Baptist' and take the name 'Christian,' and to bury their Association, and to become one with us in the great work of Christian union. Then they marched up in a band to the stand where Mr. Stone was preaching, shouting the praises of God and proclaiming aloud what they had done. We met them, and embraced each other in Christian love."

In an early day Samuel Rogers preached in New Antioch, Clinton County. Like Antioch of old, the gospel movement went out from this center to Clinton, Darke, Highland, Brown, Clermont and other counties, and furnished centers from which churches grew up and into the fullness of the Restoration movement. Great credit should be given the Christian denomination for paving the way for complete New Testament faith and practice. They aimed right whatever else may be said of them.

The historic address of J. S. West, of Brown County, O., at the dedication of a new meeting-house at Liberty, Redoak Post-office, in 1874, is typical of the conditions and struggles in other localities. The address is a masterly one, showing the struggles and efforts of the forefathers in reaching after Bible teaching. It shows what they contended against. Outside of the "History of Disciples of Christ on the Western Reserve," by A. S. Hayden, no document throws more light on our history. Georgetown, the county-seat of Brown County, is where U. S. Grant spent his boyhood days. Liberty Church is an appropriate name and center from which Christ's truth may start out to make all men free.

In northern Ohio the pioneers met sectarianism, Mormonism, Spiritualism, infidelity and all forms of opposition. In southern Ohio they met Shakerites, socialism, infidelity, sectarianism and Romanism. Alexander Campbell and Walter Scott were the same great leaders in Cincinnati and southern Ohio that they were on the Western Reserve. Cincinnati, through its churches, preachers and publications, became a great center for the propagation of original apostolic Christianity. This will appear in the sketches of persons and periodicals.

The names of some of the pioneer preachers follow: Alexander Campbell, Walter Scott, D. S. Burnet, A. D. Fillmore, J. H. Lockwood, Dr. Pearre, James Challen, J. W. Hull, B. U. Watkins, Benjamin Franklin, J. M. Henry, W. D. Moore, John Laffe, T. J. Melish, W. T. Moore, A. I. Hobbs, Samuel Rogers, J. S. West.

1808—D. S. Burnet—1867

David Statts Burnet was born in Dayton, O., July 6, 1808. When eight years of age his parents moved to Cincinnati. At the age of thirteen, his father having been elected mayor of the city, David was taken into the office as his father's clerk. About the same time he was sprinkled, in accordance with the Presbyterian faith, in which he had been brought up. At the age of sixteen he was an active worker in the Sunday school, which led him into a careful study of the Scriptures. His investigations soon convinced him of the errors of Presbyterianism, and especially of infant sprinkling for baptism, and therefore, on the 26th of December, 1824, he was immersed and became a member of the Enon Baptist

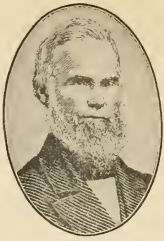
Church. At that time he was unacquainted with the teaching of Alexander Campbell and those associated with him in pleading for a return to primitive Christianity; and yet he rejected the authority of human creeds, and declined to accept any test of faith but the word of God, basing his application for baptism on Rom. 10:6-10, not knowing that any one else had done so before. They hesitated, but he was received by the Baptists. He was only sixteen, but began at once to preach the gospel. At the age of twenty he was called to preach at Dayton. In the winter of 1827 he united with Elder William Montage, of Kentucky, in the organization of Sycamore Street Baptist Church of Cincinnati. The eighty members adopted a more liberal and progressive platform than usual at that time. The principles of the Restoration, as advocated by Alexander Campbell, Walter Scott and others, now became generally known, and their influence upon the Baptist churches throughout the West was very great, in some places completely absorbing whole districts and enlisting a very earnest interest in favor of the plea for the return to primitive Christianity. The Sycamore Street Baptist Church was not free from this influence, and it was not long until a division took place, the two portions forming different congregations and finally growing into the present Ninth Street Baptist Church and the Christian Church at the corner of Eighth and Walnut Streets, now merged into the Central Christian Church. Bro. Burnet adhered to the latter organization, and until his death was thoroughly identified with the movement and a zealous defender of the principles and practices advocated by disciples of

Christ. He yielded to his convictions in opposition to every worldly interest. He broke away from wealth, position, fame, friends, relatives and religious associations, and united with a people at that time held in low esteem. Nor could it be expected otherwise. The plea the disciples made struck at the foundation of all the existing religious sects; hence it is reasonable enough to suppose the sects would bitterly denounce a movement which had for its object their complete destruction. This attitude of the Restoration arrayed all the hosts of sectarianism against it. The contest was a fearful one, and the odds against the few who strove for a return to apostolic Christianity were truly appalling. But truth is mighty and will prevail, and Bro. Burnet lived long enough to see his brethren a powerful and influential people in the land, and to reach this success no one labored more faithfully and earnestly than himself, traveling extensively, working day and night, preaching the gospel, organizing churches, writing for the papers, editing books, teaching school, doing anything that was necessary to forward the cause which lay so near his heart.

From 1834 to 1840 he published the *Christian Preacher,* a monthly magazine containing choice discourses and essays on the great themes connected with man's redemption. In 1846 he published the *Christian Family Magazine;* then the *Christian Age* for several years. At another time he published, simultaneously, *The Reformer,* the *Monthly Age* and the *Sunday School Journal.* He also edited the "Sunday School Library" of fifty volumes, and an edition of the *Christian Baptist* in one volume. In the *Age* and *Reformer*



David S. Burnet



James Challen



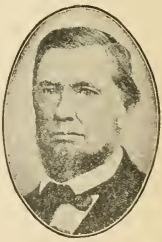
Aylette Raines



Jas. M. Henry



Robert Graham



B. Franklin



A. D. Fillmore



John Boggs



T. D. Garvin

he had partners. He served as a pastor sixteen years at Sycamore Street and then at Eighth and Walnut Streets. In the O. C. M. S. Convention in 1867, D. S. Burnet was chairman of a committee on the increase of the number of preachers of the gospel. The other members of the committee were O. A. Burgess and Isaac Errett. As chairman he wrote and read:

"Your committee to whom was referred so much of the report of the Board as refers to the supply of ministers to perform the missionary labors of the society, beg leave to report:

"That we are profoundly impressed with the importance of a subject which lies at the very foundation of our whole enterprise, for without missionaries our society is utterly useless. In the commencement of our efforts as a people we could not employ the talents with which God had enriched us, but now the state of the case is reversed. We are more wealthy in churches than preachers. Our pioneers are fast departing to their reward, and though we have numerous colleges for the fitting of pious and gifted sons of the church for the work, we must hasten the supply to meet the vastly increased demand. The tide of death waits not on our tardiness, but is sweeping out into the ocean of eternity a whole generation before we have submitted to them our plea of the simplicity of the gospel, and the disaster of a disunited church in the face of a united opposition.

"While, therefore, we commend to our churches the facilities of our noble universities and colleges, we must urge upon them the more speedy preparation of a large number of vigorous working men for the field. We deem it of

the highest importance that each church inquire whether there is not in its midst a diamond, or more than one, that needs only the labor of the spiritual lapidary to prepare it for the adornment of the brow of the bride of Christ. There is scarcely a church in the land which can not furnish such a jewel. All preachers and elders should search out such from the mines of intellectual and devotional wealth lying around them. This must be done, and done speedily. God will hold us to a rigid account if we are derelict. 'Go, preach the gospel,' is not more seriously urged upon us than the requirement, 'Pray ye the Lord of the harvest to send forth more laborers into the harvest,' now growing in rankness and waste: and prayer without effort is folly, if not hypocrisy. In the person selected, talent and devotion should be happily blended.

"The facilities afforded by courses of lectures, something like those of the legal profession, are now inviting the attention of young men of both English and classical attainments in connection with some of our institutions free of charge. The liberality of these propositions should call forth a general response from the churches at once, and in the course of one or two seasons the Macedonian cry now echoing over our continent will be caught by many willing ears. These agencies, church officers, the course of popular lectures and the regular instruction of all our colleges, zealously co-operating, will soon bring the supply up to the demand, however great. Few better pleas for the unity of the church can be conceived than may be founded upon this excessive call for the multiplication of ministers. Were all the lovers of Jesus united,

one-fourth the number of religious teachers now in the field would be ample for the requirements of the immense church augmentation which would result from such a union. But we are in the midst of the perilous times when the burden of the plea for this union itself demands a multiplication of our ministerial resources a hundredfold. All of which is respectfully and affectionately submitted."

Having made such a plea to recruit the ministry, he suits the action to the word, and left in the custody of the Ohio Christian Missionary Society, at his decease, $10,000 to aid in preparing young men for the ministry. It has now increased to over $25,000. This sum is invested, and the interest is loaned to young men preparing for the ministry of the Word.

Bro. Burnet all through his career advocated a prepared ministry to lead the churches to a clear and full knowledge of the word of God. Experience has proved that it is better to loan the students money than to give it to them. To pay it back increases their self-respect. They are permitted to have the fund five years without interest. After that period they pay it, and so the fund now amounts to over $25,000.

Closing this sketch, it may be said that at the age of sixteen he became known as the "Boy Preacher." In the memoirs of Alexander Campbell it is said that he was quite low in stature, but erect in carriage. His head was large and finely formed; his eyes prominent, full and sparkling; his features regular, with a mouth somewhat large, but firmly set, while in his bearing he was remarkably self-possessed, dignified and courteous, giving himself wholly to the cause of



W. A. Harp



Homer F. Cook



J. P. Ewing



L. I. Mercer



Edward S. DeMiller



D. W. Miller



C. A. McDonald



L. O. Newcomer



A. B. Robertson

SOME PRESENT-DAY OHIO MINISTERS

the Restoration. After a few years he became one of its most distinguished and successful advocates, delighting large audiences by his eloquent and copious diction, and his able presentations of the principles of the gospel, which he widely disseminated, not only in Cincinnati, but through many of the States from Maryland and Virginia to Kansas.

1823—A. D. Fillmore—1870

Augustus Damon Fillmore was born Sept. 7, 1823, near Gallipolis, O. While he was yet in his youth, his father moved to Fulton, then some distance from Cincinnati, but now a part of the city. At a meeting held in Fulton in 1842, in the old market-house, he confessed the Saviour and obeyed the gospel. His parents were Methodists of strict sect. His father was so incensed that, for some years after Augustus was immersed, he would not speak to him. But he entered the service of Christ in "the full assurance of faith" and wavered not on account of the paternal disfavor.

He had been a teacher of music about three years when he obeyed the gospel. His education, though not classical, was good for that day. His tongue was "as the pen of a ready writer," and his manner exceedingly winning; and, being full of zeal for the cause in which he had enlisted with all his heart, he soon began to speak in the church. He constantly grew in power and usefulness until, in 1851, his ability was so clearly demonstrated that he was ordained. He never adopted the ministry as his profession, but, through a good providence of God, was led into the work and became a good minister of Christ,

nourished up in the words of faith and of good doctrine. He was an earnest, sound and stolid preacher, turned many to righteousness, and instructed the saints in the work of the Lord.

But the beloved Fillmore's talent lay in his musical skill and ability. He was a sweet singer in Israel. In a quiet, unpretending way he followed up all the general convocations of the disciples, ever ready for what he could do, but never thrusting himself forward. If he had been strong in body to carry out the conceptions of his musical genius, his would without doubt have been the music of the whole body of disciples. As it is, his soul-stirring melodies are favorites in hundreds of congregations, while scores of music-teachers minister instruction in "the divine art" as they learned it from him.

Fillmore began to manifest musical talent at a very early period. When only two or three years old, and before he could sing any words, he would sit on his father's knee and sing the soprano of several simple tunes while his father sang bass. When sixteen he began to teach music; two or three years later he began to compose music. The "Song of Steam" and "Song of the Lightning" were great favorites. The "Old Brown Homestead" and "The Wandering Boy" demonstrate the scope of his genius and ability. The first two mentioned were sung with fervor and approbation by James Challen and Silas W. Leonard. These two men were musical preachers, and no doubt they turned his attention at an early day to sacred music.

"The Christian Psalmist" appeared when he was only twenty-four years of age. It had a more general circulation than any other of his

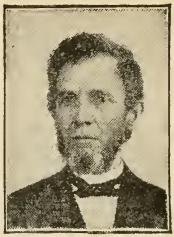
publications. It met a great want and appeared without a rival. "The Harp of Zion" and "The Christian Psaltery" were of great merit, even superior to "The Psalmist." After giving up the musical notation of Mr. Harrison, he used round notes. Among his other publications may be mentioned "The Nightingale," in 1857, for singing-schools. "The Christian Choralist" in 1863, and "The Harp of Zion" in 1864, books of church music. For the Sunday school he published in 1863 "The Polyphonic," and "The Little Minstrel" and "Violet" in 1867.

In 1870 he was residing on a farm fourteen miles east of Cincinnati, where, on the 5th day of June, he closed his labors on earth and went over the river to join with other redeemed spirits in songs of praise round the great white throne.

Mr. Fillmore issued at one time a periodical entitled "The Gem and Musician," devoted to musical literature. Also he published "The Temperance Musician," a book which was devoted to temperance songs and glees. His illustrious son, J. H. Fillmore, inherits the musical genius of his father, and publishes many books of music for society and the church.



J. C. Irvin



Dr. L. L. Pinkerton



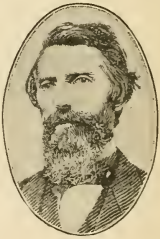
John F. Rowe



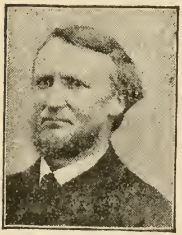
James E. Hawes



J. V. Updike



J. O. Beardslee



Dr. E. A. Lodge



J. H. Lockwood



Henry S. Bosworth

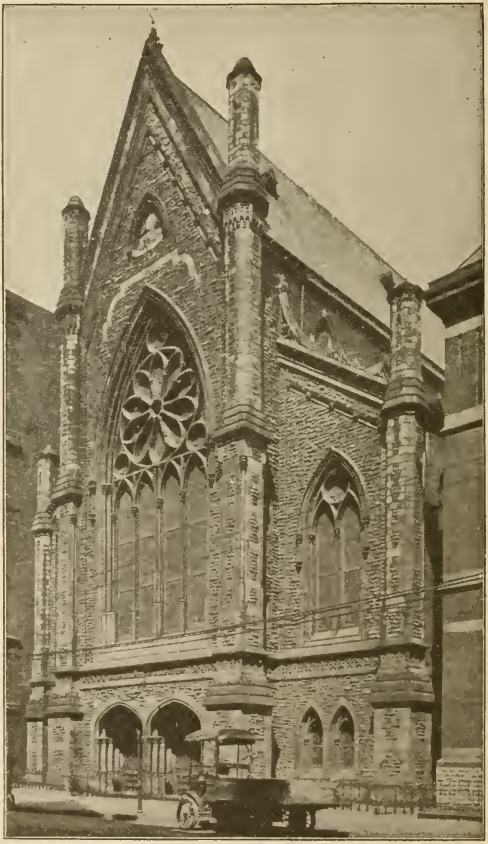
XV

MUSIC

THE pioneer leaders were interested in hymnology and music. John Henry was a band leader, playing on many kinds of instruments. When he became a disciple he gave his great ability to further the interests of the church. William and A. S. Hayden were lovers of music and leaders in singing. A. S. Hayden published music-books: "The Hymnist," "The Melodeon," and perhaps other works. A. D. Fillmore, of Cincinnati, published many music-books. The Fillmore brothers carried on the publishing business, issuing "The Praise Hymnal," which had a large sale in other States as well as in Ohio. The church hymnals and music adapted to the Bible schools is a feature of this publishing-house. The Standard Publishing Company has also printed various music-books for church and Bible schools. Jessie Brown Pounds is the author of a long list of beautiful hymns.

In early times it was said: "The disciples sing people into the kingdom of heaven." Religious reformations have always been accompanied by musical revivals. Music is the language of the emotions and commands the emotions, and, when accompanied by appropriately selected words, is a powerful auxiliary in religious movements.

Before hymn-books were multiplied, the min-



CENTRAL CHRISTIAN CHURCH, NINTH STREET, CINCINNATI, OHIO

ister would line out the hymns—two lines at a time—and everybody would try to sing. Evidently, in these olden times, there was a better understanding of the words than in the solo vocalizations of modern times.

The leader of singing in olden times guessed at the pitch of his tune and sometimes became bewildered. It is related of one leader that, when the minister gave out the hymn, "I love to steal awhile away," the leader started, "I love to steal," and repeated it three times and then failed, and the minister is reported to have said, "Considering the propensities of our brother, let us pray."

Tuning-forks were adopted to give the correct pitch of tunes. Later, organs were introduced as aids in singing. Some opposed the use of instruments in church worship.

An edition of "The Living Oracles" was published by Alexander Campbell, and bound with it were many hymns. He also published a hymnbook which was finally turned over to the American Christian Missionary Society, so that it would enjoy the profits of the sale to enlarge its missionary work.

When instruments began to be used they came through the Bible schools. The young people started Bible schools in opposition to many conservatives in the church. The young people who started and managed the schools used instruments as aids in singing, and the music was so much improved that the churches gradually admitted them as aids in worship. At first they would not allow them to be used at the time of the Lord's Supper, but later they were used in singing at all times. Individuals and whole

churches objected to the use of instruments. They declared them to be innovations and worshiping the Lord by machinery. The discussion of the music question continued for years, and, while the question is settled in the minds of many, some continue to object to their use. Those who use them declare they are only aids in worship the same as a meeting-house. The disciples being congregationalists, each church settles this question for itself. Those who oppose the use of instruments do not cut themselves off from the fellowship of Christ, and continue to sing with the spirit and understanding without the viol or organ. Instruments or no instruments, the general verdict is "we be brethren," and these matters of expediency shall not keep us from the Lord or one another.

In the early days among the disciples they did not call their special evangelistic meetings revivals. They chose to call them "meeting of days," or protracted meetings. Preachers were scarce, and these meetings were usually of short duration. The churches were mostly in the country. The leaders in the congregation would arrange for bringing those who had no teams to the meetings. At the appointed time large loads of people would come from all directions and the assembly-room would be filled. The pioneers would laugh at "the close communion" buggies of modern times. Steam-cars, trolley lines and automobiles were unknown to the forefathers. Even the villages had inferior sidewalks, but the people were eager to hear the word of God preached and sung, so they came and pressed up to the pulpit end of the assembly-room. They brought their Bibles, and watched the quotations



George A. Flower



W. T. Moore



J. Z. Tyler



R. T. Mathews



A. I. Hobbs



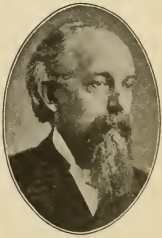
Frank A. Walker



G. W. Muckley



B. J. Radford



A. N. Gilbert

made by the minister and verified all that they received.

Walter Scott was the first evangelist among the disciples in Ohio. He took William Hayden with him as a helper and singer. Scott himself was a singer. It is reported of him that, when young, he sang on the streets in a city and collected a crowd of listeners, and then would take a collection for a poor, unfortunate man.

An evangelistic team of preacher and singer was started in 1885 by Alanson Wilcox, then secretary of the Ohio Christian Missionary Society. J. V. Updike and J. E. Hawes constituted the team, with Wilcox as manager. They were successful, and soon this method of evangelizing extended to other States.

Congregational singing is the ideal music for worship and evangelizing. It is imagined by many that there will be much singing in heaven to the praise and glory of God. It is well, then, to practice singing in this world.

While congregational singing is the ideal music for the worship of God, choirs to lead in such music have been organized in many congregations of disciples of Christ. Anthems are often used by the choir in worship. Solos are presented by skilled and trained voices, and they are useful in protracted evangelistic meetings.

The Fillmore Brothers

The music-house called "The Fillmore Brothers" was established in June, 1874, in Cincinnati, O. The firm consisted of J. H. Fillmore, the eldest son of A. D. Fillmore, and Frank Fillmore, the next oldest son. Their first publication was a Sunday-school song-book entitled "Songs of

Glory." This publication was issued at the birth of the firm. The book was very successful, and was followed by other Sunday-school and gospel song-books, also books for singing-schools and conventions, temperance and prohibition song-books, anthem-books and church-music books.

In 1882 they issued a church hymnal called "The New Christian Hymn and Tune Book." It became the immediate hymnal of the Christian Church, and is used widely at the present time —1916.

In 1896 they issued "The Praise Hymnal," by Gilbert J. Ellis and J. H. Fillmore, which was revised and enlarged in 1906, and is widely used among the disciples of Christ at the present day.

In the year 1902 the Fillmore brothers were organized into The Fillmore Brothers Company, an Ohio State corporation. A couple of years later they bought out the A. Squire band and orchestra music-house, and from that date have been the publishers of band and orchestra music, and dealers in band and orchestra instruments, in addition to being general publishers of all kinds of vocal music. The Fillmore Brothers Company consisted of the brothers of the Fillmore family, as follows: J. H. Fillmore, Fred A. Fillmore and Chas. M. Fillmore. L. C. Fillmore, the son of C. L. Fillmore, has been with the firm as general manager since 1877. He is now a stockholder. Among the stockholders at present, in addition to the above named, are the children of J. H. Fillmore, also Herbert L. Fillmore, son of Fred A., and a number of employees of the Fillmore Music House. The business has grown steadily, and it ranks among the popular music-houses of the United States.

The Fillmores are the publishers of an anthem monthly called *The Choir,* also a band and orchestra musical magazine called the *Musical Messenger.*

Campbell and Owen

In 1829, Alexander Campbell met Robert Owen, the Scotch Socialist, in debate in Cincinnati. Mr. Owen, managing mills in Glasgow, had become wealthy, and came to the United States to propagate his "Social System." He had established a community at New Harmony, Ind., and had predicted that in three years it would depopulate Cincinnati. The Government of Mexico had offered him a tract of land 150 miles broad, which included California, in which he might exhibit his "Social System." Mr. Owen's plans were for men's material interests and devoid of God. He undertook to prove that religion is the greatest bar to the supreme happiness of the world, and that man is the creature of his environment. Mr. Campbell had accepted his challenge for a discussion of his infidel, humanitarian theories. In view of the many different forms of skepticism prevailing, and of the false views entertained respecting Christianity itself, his purposes took a much wider range, and he resolved to demonstrate, from his own point of view, the divine origin of the Bible and the simplicity, truthfulness and saving power of the apostolic gospel.

The attendance at the debate was immense. Owen claimed he had discovered certain laws of human nature, a knowledge of which would, he thought, abolish religion, marriage and private property. Ignorance of these laws, he declared,

had caused the vice and misery of mankind. He then commenced reading a manuscript two hundred pages long, in which he concluded that all religions are founded in error and opposed to the laws of human nature he had discovered. Mr. Campbell showed that the idea of God had been revealed, and when the time came in which he was unlimited as to time, he occupied twelve hours in all, and gave a view of the nature and evidences of Christianity which, for cogency of argument, comprehensive reach of thought and eloquence, has never been surpassed, if ever equaled. He showed that man is not a mere creature of circumstances, that he has the power to will and to act upon his decisions, and that the gratification of temporal wants fails to confer happiness. He closed the debate as follows:

"Religion—the Bible; what treasures untold reside in that heavenly word! Religion has given meaning and design to all that is past, and is as the moral to the fable, the good, the only good, of the whole—the earnest now of an abundant harvest of future and eternal good. Whence has been derived your most rapturous delights on earth? Have not the tears, the dews of religion in the soul afforded you incomparably more joy than all the fleshly gayeties, than all the splendid vanities, than the loud laugh, the festive song of the sons and daughters of the flesh? Even the alternations of hope and fear, of joy and sorrow, of which the Christian may be conscious in his ardent race of a glorious immortality, afforded more true bliss than ever did the sparkling gems, the radiant crown or the triumphal arch bestowed by the gratitude or admiration of a nation on some favorite child of fortune or of

fame. Whatever comes from religion comes from God. The greatest joys desirable to mortal man come from this source. Worlds piled on worlds, to fill the universal scope of my imagination, would be a miserable *per contra* against the annihilation of the idea of God, the Supreme. It is a mystery to me how any good man could wish there was no God. When the idea of God the Almighty departs from the earth, not only the idea of virtue, of moral excellence, but of all rational enjoyment, departs. Teach me to think that I am the creature of chance, and to it alone indebted for all that I am, was, and ever shall be, and I see nothing in the universe but mortification and disappointment. Death is as desirable as life; and no one creature or thing is more deserving of my attention and consideration than another.

"But as well might Mr. Owen attempt to fetter the sea, to lock up the winds, to prevent the rising of the sun, as to exile the idea of God from the human race. As soon could a child annihilate the earth as to annihilate the idea of God once suggested."

At the close Mr. Campbell took a vote, asking all who believe in the Christian religion to rise. Nearly all the congregation rose; only three rose on the negative vote.



J. M. Van Horn



M. J. Maxwell



J. C. B. Stivers



James G. Coleman



J. S. West



William Wirt



N. Zulch



L. G. Walker



James Vernon

MORE RESTORATION MINISTERS

XVI

HISTORIC DEDICATION SERMON DELIVERED BY J. S. WEST AT LIBERTY CHAPEL, BROWN COUNTY, OHIO, IN 1874

BRETHREN AND FRIENDS:—Our text on this, to me, very solemn and important occasion is the first verse of the twelfth chapter of Paul's letter to the Hebrews: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, ever looking to Jesus the author and finisher of our faith."

In opening our new house for worship to-day, it has been suggested by the brethren that a discourse embodying, to some extent at least, the past history of the church would be appropriate, and the duty of delivering that address has been assigned to me. I undertake it cheerfully, as I am persuaded that the subject will prove mutually interesting to us. To give a history of the church here will necessitate a history of the neighborhood, as the two are inseparably interwoven. Within the lifetime of some who are with us to-day, the country surrounding us was an unbroken wilderness, traversed only by wild animals and wild hunters. To the country immediately around us, Providence has been very

lavish in his gifts. Perhaps, in its virgin state, no more fertile spot could be found anywhere. It was covered with the greatest variety and best of timber, abounded in limestone and pure limestone water, but, above all, a very healthy location. This very desirable spot received its first settlers about the year 1800. Almost from its first settlement this vicinity was selected as a place to worship God. Ere the howl of the wolf and the scream of the panther ceased to be heard by night, the primitive inhabitants were wont to meet here for prayer and praise. When the mind runs back over the past, and we think how long and continuously God has been worshiped here, and how many of his saints have spent their lives here "battling against the hosts of sin"—have here fallen asleep in Jesus and gone to that recompense of reward—we almost feel like uttering the sentiment God addressed to Moses at the bush: "Let us take off our shoes from our feet, for the place where we stand is holy ground." For if God's once meeting with Moses hallowed the ground where they met, how much more is this a hallowed spot, where, we trust, God has for more than sixty years, almost every Lord's Day, met his people and communed with them. We may at least, as we look around us here, repeat the language of the poet:

"Where'er we tread, 'tis haunted, holy ground."

Among the first settlers, and near the time mentioned, were John Knox, on the Pickerill farm; Thomas Hatfield, on that now occupied by his son David; Andrew Dragoo, on that now owned by John Milligan; John McLaughlin, on that occupied by his son David; Lawrence

Ramey, on that now owned by John Stevenson; George Fisher, whose farm just beyond Allen Abney's is now unoccupied, and John Dunlevy, the Shaker preacher, where Billy Montgomery now lives. So far as we now know, the first religion taught and established in the neighborhood was that of the Shakers. This was first preached in Kentucky and some parts of Ohio, about the year 1804. Knox was with them and the meeting-place was upon his farm. Bryant the poet says:

"The groves were God's first temples."

The first meetings here were in the groves and private houses. Afterwards a very primitive structure was erected on the ground now occupied by Sister Pickerill's house. It at first consisted of a log pen, built perhaps as high as one's head, floored and divided into two apartments, in one of which the men, and the other the women, worshiped. After being occupied in this condition for some time, it was completed in the form of a house and covered.

Perhaps it may prove interesting to some to give the peculiar faith and practice of the Shakers. Their doctrine, as given by B. W. Stone, was: The Christ appeared first in a man, and through life was preparing the way of salvation, which he could not accomplish till his second appearance in a woman, Anne Lee, who was now the Christ and had full power to save. They had new revelations, superior to the Scriptures, which they called the old record, which old record they said was true, but was superseded by the new. They denied the literal resurrection of the body from the grave. They said the resurrection of

the body meant the resurrection of Christ's body, meaning the church. Their elders had constant communication and conversation with angels and all departed saints. They looked for no other or better heaven than that upon earth. They promised the greatest blessings to the obedient, but certain damnation to the disobedient. They urged the people to confess their sins to them—especially the sin of matrimony—and to forsake them all immediately; husbands must forsake their wives and wives their husbands. They claimed to work miracles. They lived together, and had all things common entirely under the control of their elders. Their worship consisted in voluntary dancing together. They assert that their dancing is the token of the great joy and happiness of the new Jerusalem state, and denotes the victory over sin. Some may feel disposed to criticize them severely. But we should remember they flourished here during a period of great religious excitement; when enthusiasm passed current for religion everywhere. We should remember the scenes of wild excitement that received the approval and encouragement of the Wesleys, and the no less extravagant revivals encouraged by the Whitefields and Edwardses of the Presbyterian Church, culminating in those remarkable exercises at Caneridge, Ky., participated in by Stone and others of the Presbyterian Church. We should also remember that, at this time, religionists almost universally rested their hopes of salvation more upon feelings and impressions, upon visions and ecstasies, than upon an honest trust in Christ, and an earnest effort to love and obey him; that they might appropriate to themselves his exceeding great and pre-

cious promises. When we lose confidence in the Word of eternal truth, it is but a step to the wildest vagaries. Their race here, as a religious body, was very brief—beginning, as near as I can ascertain, about 1804, and ending about 1810; covering a period of some five or six years. Some sold out and removed elsewhere; others lost confidence in them; some followed them, afterwards returning to their families and friends. Knox sold his farm to Samuel Pickerill, who removed with his family from Kentucky to this place in 1810. His coming, together with other changes, wrought an entire change in the religion of the neighborhood.

We come now to speak of a second distinctly marked era in the religious history of this community. The closing part of the eighteenth and the beginning of the nineteenth century were marked by a spirit of free and earnest religious inquiry. Established institutions rested more upon the orthodoxy of their faith and the established forms of their religion than upon an exhibition of the fruits of the Spirit. The rigidity of their creeds and the bitterness of their prejudices held the religious parties at a distance from each other. Many earnest men saw and deplored the divisions among God's people, and the rancor of party spirit, and sought for a remedy. Reformers arose simultaneously, without concert, in different parts of the country. These arose in the East among the Baptists, among the Presbyterians in the West, and the Methodists in the South. They labored at first to reform, to infuse a more liberal spirit and more vital piety into the parties with which they were connected. In this they generally failed, were subjected to

discipline, and either retired or were excluded from these parties. Prominent among these efforts at reformation was one now of especial interest to us, which had its origin among the Presbyterians of Kentucky. Barton W. Stone, born in Maryland, reared in Virginia, and educated in North Carolina, migrated to Kentucky, and as the Presbyterian minister settled in Bourbon County, in the fall of the year 1796.

In 1798 he received a call from the united churches of Caneridge and Concord. During his theological studies his mind became much exercised over some points of doctrine he was required to receive. He was led, after much anxiety, to refer the whole matter to the word of God, and to fearlessly follow where it led. He accepted the call from the above-named churches and a day was set for his ordination. At his ordination, by the rules of the church, he was required to adopt the Confession of Faith as the system of doctrine taught in the Bible. When the presbytery met and the above question was proposed, he answered: "I do, as far as I see it to be consistent with the word of God." Notwithstanding this qualification, influenced by his known and earnest piety, he was ordained. Soon after his ordination he became much perplexed over the doctrine of Calvinism. After much study and many prayers, he says: "I was relieved from my perplexity by the precious word of God. From reading and meditating upon it, I became convinced that God did love the whole world, and the reason why he did not save all was because of their unbelief; and that the reason why they believed not, was not because God did not exert his physical almighty power

in them, to make them believe, but because they neglected and received not his testimony given in the word concerning his Son. 'These are written, that ye might believe that Jesus Christ is the Son of God, and that believing, ye might have life through his name.' I saw that the requirement to believe in the Son of God was reasonable, because the testimony was sufficient to produce faith in the sinner, and the invitations and encouragements of the gospel were sufficient, if believed, to lead men to the Saviour for the promised Spirit, salvation and eternal life. This glimpse of faith, of truth, was the first divine ray of light that ever led my distressed, perplexed mind from the labyrinth of Calvinism and error in which I had been so long bewildered. It was that which led me into rich pastures of gospel liberty."

There were at this time five preachers in the Presbyterian Church who were in accord in their preaching. They were Richard McNemar, John Thompson, John Dunlevy, Robert Marshall and B. W. Stone—three in Ohio and two in Kentucky. David Purviance, then a candidate for the ministry, was in sympathy with them. Stone says the distinguishing doctrine preached by us was: "That God loved the world—the whole world—and sent his Son to save them, on condition that they believed in him; that the gospel was the means of salvation, but that this means would never be effectual to this end until believed and obeyed by us; that God required us to believe in his Son and had given us sufficient evidence in his word to produce faith in us, if attended to by us; that sinners were capable of understanding and believing this testimony, and of acting

upon it by coming to the Saviour and obeying him, and from him obtaining salvation and the Holy Spirit. We urged upon the sinner to believe now, and receive salvation—that in vain they looked for the Spirit to be given them while they remained in unbelief. They must believe before the Spirit or salvation would be given them; that God was as willing to save them now as he ever was or ever would be; that no previous qualification was required or necessary in order to believe in Jesus and come to him; that if they were sinners, this was their divine warrant to believe in him and come to him for salvation; that Jesus died for all, and that all things were now ready."

Of the effects of this preaching, Stone further says: "The people appeared as if just awakened from the sleep of ages; they seemed to see for the first time that they were responsible beings, and that a refusal to use the means appointed was a damning sin. They preached these doctrines with much success among the people, until they excited hostility among the rigidly orthodox of their brethren. McNemar was arraigned upon a charge of heresy, and seeing he would be condemned, and they would suffer a like condemnation one by one, they withdrew in a body from the presbytery and constituted a new one of their own, styled the Springfield Presbytery. But, seeing their position to be an inconsistent one, they, in less than a year, willed its dissolution. We quote some of the items of the last will and testament of the Springfield Presbytery:

"Item: We will that our name of distinction, with its reverend title, be forgotten; that there

be but one Lord over God's heritage and his name one.

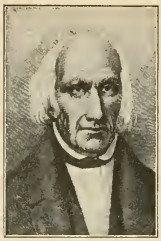
"Item: We will that this body die, be dissolved and sink into union with the body of Christ at large, for there is but one body and one spirit, even as we are called in one hope of our calling.

"Item: We will that the people henceforth take the Bible as their only sure guide to heaven, and as many as are offended with other books which stand in competition with it, may cast them into the fire if they choose, for it is better to enter into life having one book, than having many books to be cast into hell."

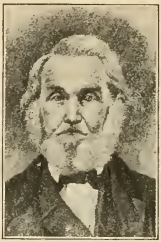
We now quote from a sermon by John A. Gano, delivered at Caneridge, upon the death of Stone. "The first churches planted and organized since the grand apostasy with the Bible as the only creed or church book, and the name 'Christian' as the only family name, were organized in Kentucky, in 1804. Of these, Caneridge was the first. Let us pause here for a moment to contemplate the high, the holy, the exalted stand taken by these pioneers in the cause of gospel truth and liberty. As if breathing the same spirit which animated the primitive saints, we see them rising superior to the traditions of ages, and losing sight of all humanisms in religion; their eyes fixed on God's holy word, they pant for the divine order; under the guidance of heaven-born truth, they are led to original—to primitive, to holy ground. Having tasted of the good word of the Lord and made to drink into his spirit—made free, indeed—they desire to see others blessed." We make these liberal quotations because Stone and his coworkers have been

much misrepresented, and it is but reasonable they should state their own position. Having cut loose from all humanisms, their only standard of appeal the Bible, they, of course, soon became dissatisfied with their baptism, and desired immersion. The Baptists would not baptize them, not regarding them as orthodox in the faith. They were compelled to immerse each other; this they did. Of the original persons engaged in this movement, Marshall and Thompson became dissatisfied and returned to the Presbyterian Church; McNemar and Dunlevy were carried away by the Shaker delusion, leaving Stone and Purviance to be led by the word of God and their honest convictions. They were strengthened, however, by many other accessions.

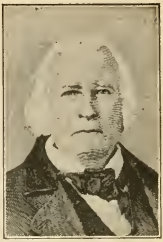
Among the earliest preachers were: Samuel and John Rogers, Archibald Alexander, William Kinkade, David Kirkpatrick, James Hughes, Nathan Worley, Reuben Dooley, David Hathaway, John Longley, John A. Gano, Mathew Gardner and many others. After the removal of the Shakers and the coming of Pickerill, in 1810, some of these preachers in their preaching tours visited the vicinity and preached to a people apparently hungering for the bread of life. I gather many interesting incidents from the autobiography of Elder Gardner. From him we learn that his father's house was also a preaching-place. Gardner had come from New York, with a large family, in the year 1800, and settled on the farm now owned by Wm. Richey, there being then but three cabins in a radius of as many miles. But the settlers came in fast during the first ten years, so that considerable congregations could be gathered to hear the Word preached.



David Purviance



Father John Longley



Jacob Creath



Daniel Mercer



F. M. Gibbs



J. H. Garvin



T. N. Madden



J. S. Lowe



James S. Riddle

XVII

HISTORIC DEDICATION SERMON—*Continued*

IN September of 1810, a Christian camp-meeting was held near where Bentonville now stands, Barton W. Stone being the chief speaker. There Gardner and many others went forward and confessed their faith in Christ, and about the middle of the following month he and many others were baptized by Archibald Alexander, in Eagle Creek, below where the old road crossed the creek. So far as we now know, this was the first baptism in the name and by the authority of Jesus Christ, in this beautiful stream. Shortly after this, a church was organized by Elder Alexander, bearing alone the name "Christian," and having the word of God alone as their creed.

I have no means at hand to determine exactly who constituted this first church. If its records have been preserved, I know not who have them. We know that some members of the Gardner, Devore, Pickerill, Ramey, Ristine, Hughes, Fisher, Reeves, Hatfield and Longley families either were, or soon after became, members of the church. Elder Alexander preached for the newly organized church for a time. In the latter part of the year 1812, John Longley, then of Kentucky, began to preach for the church—was chosen its pastor, and soon after removed to Ohio, and settled in Decatur. He continued to preach for the church for about six years. About

the year 1816 there was held quite a revival meeting in a peach orchard, near the upper end of the present burying-ground. At that meeting Lovel Pickerill and many others were converted. The church became so much strengthened as to determine upon building a house of worship. This was a work of great magnitude, considering the condition of the church and neighborhood; the country was but then settling up; most of the people were poor, having little but their lands, and these but partially cleared. They received no sympathy or encouragement from their religious neighbors. Added to this, a general financial prostration followed the conclusion of the war of 1812, from which the country had not yet recovered. These considerations rendered it almost a matter of wonder that they should undertake, and carry on to conclusion, such a work as the erection of the, to us now, old Liberty Stone meeting-house. That they did it under these circumstances reflects great credit upon our fathers in the church and their neighbors who assisted them. The work was undertaken and carried on to a successful termination in the year 1817. The neighbors, church-members and others turned out with teams and hauled the stone to build the walls; others contributed money. The building committee consisted of David Devore, Jephtha Beasley and Samuel Pickerill. The masons who built the walls were Daniel Copple and Joseph Hughes; Mathew Gardner did at least part of the carpenter work. The work was one involving very great and arduous labor. The walls are 44 by 34 feet, 2 feet in thickness; perhaps 12 feet to the square; gables completed with stone all laid in lime mor-

tar. Upon the completion of the house, the builders, remembering their religious freedom, christened it "Liberty"; and to this day no man giving evidences of honesty of purpose has ever been prevented from here freely expressing what he understood the word of God to teach. Eternity only can disclose the influence for good this building has had upon this community. To stimulate others to well-doing, I will state that some who assisted in the building were not then, nor ever did they become, members of the church; yet, their labors were blest to the good of their families. As an instance, Lawrence Ramey never was himself a member of the church; yet, almost all his descendants, even to the third and fourth generations, did become members.

Immediately after the building of the house, the church passed through a fiery ordeal. This trial is curtly referred to by Elder Gardner in his biography. The preacher turned storekeeper; then got his brethren to indorse for him; then got in debt, got in jail, ruined his indorsers, lost his influence, changed his religion, joined the Campbellites and left the country.

It is but just to the memory of Father Longley, however, to state that he continued in fellowship with the church of his choice, and preached in the State of Indiana till his death, at a very advanced age, but a few years since. After Longley's departure, David Hathaway became the minister of the church.

From this time there were frequent changes in the preachers. Nothing of special moment occurred during the next ten or twelve years. About the year 1832 another event occurred which marks a third era in the religious history

of the neighborhood. In the year 1807 Thomas Campbell emigrated from the north of Ireland and settled in Washington County, Pa. He was a minister of the branch of the Presbyterian Church known as Seceders, and a man of acknowledged piety. After his arrival, he ministered to the destitute churches of his order. Deploring the distracted condition of the Christian world, he resolved to make an effort to restore the original unity of the church. A meeting was called at Buffalo, Pa., Aug. 17, 1809, consisting of persons of different religious denominations. After full conference, it was agreed to form an association, to be called the Christian Association of Washington, Pa. The sole purpose of this organization was to promote simple evangelical Christianity. They resolved to support those teachers only who taught those things alone, as a matter of Christian faith or duty, for which there could be produced a "thus saith the Lord," either in expressed terms or by approved precedents. Just on the eve of the publication of their principles, Alexander Campbell, having spent some months in the University of Glasgow, in Scotland, followed his father to this country and arrived at Washington. He heartily joined in the effort to unite the churches on this simple basis. Several things inevitably followed a simple reliance upon the word of God: 1st. The weekly communion. 2nd. An abandonment of infant baptism and infant church membership. 3rd. That immersion in water upon a profession of faith in Christ alone constituted Christian baptism. On the 12th of June, 1812, father and son, together with several members of the congregation, previously organized at Brush Run,

were immersed in Buffalo Creek by Elder Mathias Luse, of the Baptist Church. The church became a member of a Baptist association. The Campbells were now both preachers in the Baptist Church. But the position which they had assumed, to refer all matters of faith or practice to the word of God, and which had led them out of the Presbyterian Church, rendered it impossible for them to remain in the Baptist Church, and, after much discussion and many gropings after light, they withdrew, and in 1823 constituted, at Wellsburg, W. Va., simply a church of Christ, without a human name or a human constitution. At this date Alexander Campbell commenced the publication of the *Christian Baptist,* through which he plead for a restoration of the "ancient order" of things; viz., the simple teaching and practice of Christ and the apostles, unmixed with human tradition or human philosophy. Alexander Campbell, being a fine scholar, an interesting speaker, an able disputant of untiring energy, and, above all, of unblemished Christian character and earnest piety, succeeded in rapidly disseminating these views. Indeed, the only wonder is that they were not universally received. Many preachers in Kentucky and other parts of the country (mostly from the Baptists) united with him in his efforts at reformation, and during the period from 1823 to 1832 many churches were organized.

Among the leading preachers in Kentucky were John Smith and John T. Johnson. They saw the inconsistency of two religious parties, occupying substantially the same ground—both pleading for the union of Christians upon the Bible alone—remaining separate; consequently

they, together with Stone, who recognized the same inconsistency, determined, if possible, to unite the two parties, and thus illustrate the feasibility of the union for which they strove. Stone and Johnson, both residing in Georgetown, Ky., were the leading spirits in this movement. To accomplish this union, Stone associated Johnson with him as co-editor of the *Christian Messenger,* a paper which he had been for some time publishing.

They determined, in order to effect the union which both earnestly desired, to hold two union meetings of four days each—the first at Georgetown, including Christmas Day of 1831; the second at Lexington, including New Year's Day of 1832. The first was preparatory, the second the real union meeting. At that meeting were Stone, Johnson, Smith, Rogers, Elley, Creath and many others. It was arranged that one from each party should deliver an address plainly setting forth his conception of the Scriptural ground of union among the people. John Smith was selected by the one party, B. W. Stone by the other. We can make but brief extracts from these addresses. Smith spoke first. He began: "God has but one people upon the earth; he has given them but one book. He therein exhorts and commands them to be one family. An amalgamation of sects is not such union as Christ prayed for or God enjoins. In regard to speculative subjects, speak only in Scriptural language. We may, by speaking the same things, finally come to think the same things. For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient gospel and order of things as presented

in the words of the Book. Let us all come to the Bible, and the Bible alone, as the only book in the world which can give us all the light we need." Stone afterwards spoke; we have only room for the concluding sentence: "I have not one objection to the ground laid down by him, as the Scriptural basis of union among the people of God; and I am willing to give him now and here my hand." Of this union it is truly said by the historian, the brethren of Stone did not join Campbell as their leader, nor did the brethren of Campbell join Stone as their leader; but each, having already taken Jesus the Christ as their only leader, in love and liberty became one body —not Stoneites or Campbellites, not Christians or disciples, distinctively as such. But Christians, disciples, saints, brethren and children of the same Father.

To consummate the union begun here, one from each party was chosen to travel among the churches. John Smith and John Rogers were respectively chosen, and carried forward the work to a successful and satisfactory termination. There had existed for some time a Baptist church at Redoak, which had for its pastor, Jesse Holton. As early as 1820 he had preached at Liberty, there being a number of his faith in the neighborhood. Prominent among these were the Edwards, Geeslin and West families. Prior to the year 1832, the church and its preachers had united with Campbell in his reformatory movement. I can not give the exact time nor the circumstances under which the union was effected here. We know that Hathaway and Longley of the one party, and Holton of the other, heartily entered into the union; also the great body of

the church here, with many in the neighborhood who had formerly stood with the Baptists. The union here has verified Smith's expectation that, by speaking the same things, we would eventually come to think the same things. Entertaining almost every opinion from the most ultra-Calvinism to the very verge of Unitarianism, by speaking in Scriptural language and forbearing one another in love, perhaps no church in the land has had less doctrinal disputation. And perhaps no church can now be found that more perfectly harmonizes in faith and opinion, than this church. From the time of this union, the church has habitually come together upon the first day of the week to break bread. Few churches have so deliberately pursued the even tenor of their way as this. There has been no season of uncontrollable religious excitement and none of great religious depression.

John Ramey, Lovel Pickerill and Florence Shoafstall were among the first elders of the congregation. After them came William N. Ramey, Acklas Geeslin, T. J. Pickerill, G. E. Hatfield, D. B. Hatfield, R. P. Pisher and Joseph Still, which brings us to our present organization. Those who from time to time have ministered in word and doctrine were Jesse Holton, David Hathaway, John Ross, John Rogers, J. B. Lucas, John Young, David Thompson, B. F. Sallee, W. D. Moore, and your speaker. We have received the occasional ministrations of many others. Chief among these were Aylette Rains, John Powell, Otho Pearre, Samuel Rogers, William and Thomas Pinkerton, J. L. Thornberry and O. A. Bartholomew. The church has existed for sixty-three years; there has been an average

membership of perhaps seventy-five; perhaps an average increase per year of ten, which will give an entire membership of about 750. The church has been a continual leaven in the community; which has been evinced by a steady growth in morality, and regard for religious institutions throughout the neighborhood. She has done much in the cause of education. About thirty teachers have grown up under her influence; she has sent out some six preachers. Two churches have sprung up under her influence—that of Russellville, organized about 1843, and that of Bethlehem, soon after. Her influence for good has been much extended by the emigration of her members to other parts of the country. Her representatives are laboring in the Master's cause in Ohio, Pennsylvania, Kentucky, Indiana, Illinois, Missouri, Iowa, Kansas, Nebraska, and perhaps other States.

The change in the public road, which formerly ran in front of our old house, rendered it very inconvenient and the location very unsightly. The old house needing repairs, the church determined to build. This conclusion was reached late in May. A finance committee consisting of W. H. H. Edwards, G. Q. Henry and Narval Johnson was appointed. They immediately made a thorough canvass, and reported so encouragingly that a building committee consisting of G. W. Brown, J. W. Wilson, R. P. Fisher, S. M. Pickerill and J. S. West was immediately appointed. They, after due deliberation, gave out the work to Joseph Gaily. By the terms of the contract, he was to furnish all the material, build and furnish the house. This very neat structure is the result, which, so far as I know, renders entire satisfac-

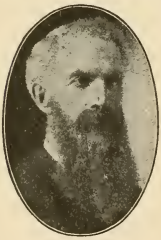
tion to all concerned. This house we have met to devote to the service of God. Shall we now, brethren, in conclusion, attempt an application of our text? Paul teaches that the fact that others are witnesses of our efforts should stimulate us to lay aside all hindrances and run with patience the Christian race. He represents the Christians as upon a race-course, and all the ancient worthies standing around interested spectators of their running. And surely the known presence of those who have achieved renown should much stimulate those who are striving. He refers his brethren to Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Sarah and Rahab, as those who by faith have served God acceptably and entered into their rest. But these are not all; time would fail me, says Paul, to tell of Gideon, Barak, Samson, Jephtha, David, Samuel and the prophets. These all through faith have obtained a good report. God speaks well of them, and angels and men applaud them. But, brethren, God has provided some better things for us. They enjoyed Christ's glorious kingdom in prospect; we enjoy it as a reality. If Paul's brethren should be stimulated by these heavenly witnesses, how much more we, when that heavenly company has been so largely increased. Are there not now with them Jesus, our blessed Saviour, before whom all knees bow, and whom all tongues honor, and Peter the holder of the keys, and Paul our apostle, and Stephen the martyr, and the women with the sweet spices? And may we not hope, too, that all those grand old reformers who gave their lives for the truth are there? But, brethren and sisters, there are others still dearer to us who swell the mighty throng. There are our

fathers and our mothers in the church and in the flesh. These all have died in faith, and now look down from their celestial heights upon us, desiring our success. Oh, brethren, let us imitate the example of these ancient worthies; let us from this blessed moment lay aside every weight that hinders, and run in the Master's service. If we are but faithful, great is our reward in heaven.

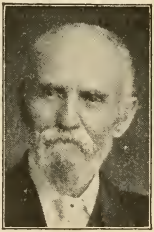
Brethren, should I ever get to heaven (which I hope by the grace of God to do), and should I behold the twelve Apostles of the Lord upon twelve thrones, and should I behold near the thrones of Peter and Paul and those noble old reformers, Luther, Calvin and Wesley, I shall expect to see Alexander Campbell, with august carriage and mien unabashed, stand in the noble throng; and shall I not see near the thrones of the beloved disciples, which will stand next the Master's, those men of love, Philip Melancthon and Barton W. Stone? And should I come to the heavenly gates, wearied with the buffetings of the cold stream of Jordan, I shall expect to meet old Father Pickerill, who will say: "Come with me; I learned how to entertain the saints in the old world." I shall expect to see Martha, the sister of Lazarus, and old Mother Pickerill busy striving to add to the comfort of the heavenly inhabitants; and shall I not see hard by the feet of Jesus, Sister Shoafstall, with Mary of precious memory; and there in the company of the patriarchs shall I not see John Ramey, and as I "walk about Jerusalem," and become better acquainted in the glorious land, if there be any part of heaven where the angels sing more loudly and the raptures are more intense than others, there I confidently expect to see Bro. Geeslin, Thomas Pick-

erill and W. N. Ramey; and if there should be any quiet corner away from the bustle of bolder spirits, where the angels sing their sweetest songs, there I shall hear the voice of Wm. F. Pickerill, singing with the melody with which he only could sing while here upon earth.

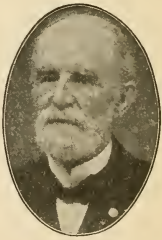
May the God of our fathers help us to imitate their faithfulness so long as he shall permit us to worship here; and when we go hence, may he say to each one of us, "Well done, good and faithful servant; enter thou into the joys of thy Lord."



A. B. Wade

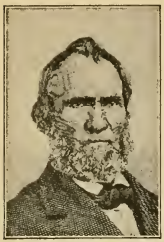


James Williams



J. S. Ross

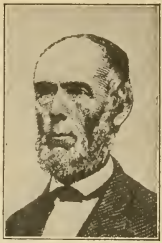
SOME FAITHFUL MINISTERS



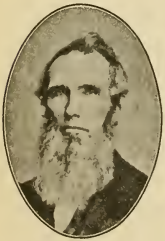
John Rogers



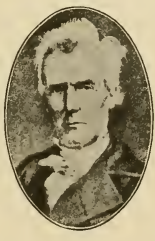
Walter Scott



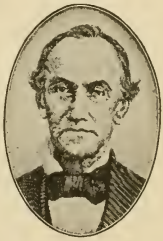
John O'Kane



John A. Gano



Alexander Campbell



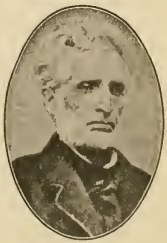
J. T. Johnson



Raccoon John Smith



Henry Russell Pritchard



G. W. Elley

PIONEERS IN SOUTHERN OHIO

XVIII

1798—WALTER SCOTT—1861

EARLY in 1831 Walter Scott visited Cincinnati for the first time. For four years he had been a successful evangelist, most of the time in northeastern Ohio, and his health was impaired. He preached three months where Elder James Challen had been preaching. The fame of Scott's preaching preceded him. On account of poor health he did not always come up to expectations. He asked Elder Challen to return to Cincinnati. He removed to Carthage, about eight miles north of Cincinnati. Carthage had but few things at that time to make it an inviting place of residence. But Scott lived there thirteen years and renovated society, planting a good church.

On his first visit to Carthage he went into a Sunday school. A teacher propounded the question: "What must I do to be saved?" A bright girl aged thirteen years quoted Peter's answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The teacher frowned on her. The girl cried. The superintendent later asked the same question. The girl quoted the same Scripture and the superintendent frowned on her.

Soon after this Elder Scott preached in the village schoolhouse; the little girl was present, heard Scott preach from the Scripture she had quoted, and saw that he viewed it as she did. In four weeks he preached again in a barn. The truth as it came from his lips was so plain and sweet to the little girl that she confessed her faith in Christ. He promised to baptize her at the close of the meeting. Lifted up by the confession of the little girl, he was aroused, gave an exhortation, and six men arose and followed the example of the child. These were the first-fruits of a great harvest. Many of the most influential citizens in the vicinity heard and obeyed the gospel, and Carthage became famous for temperance and right religion.

Among the converts was a poor fellow, the most hopeless of an immoral population. A word-painter pictures him and Elder Scott, in part, as follows: "Parker, the sinner, was sure to be at every cock-fight or man-fight, and, in the absence of any of the pugilists, he was ready to try his hand. He was regarded as an important personage at a foot-race, donkey-race or quarter-nag, and at the winter dance. He would take a hand in a hen-roost robbery or a joke or tell a story. He was a good-natured, waggish, witty, ignorant, knowing, rampant fellow, a terror to women and children. But he was not without his good points and generous impulses. He helped those in distress and sickness, and assisted in burying the dead.

"There are some good points among the worst specimens of humanity. There are none sunk so low but they might sink lower. The seeds of paradise still slumber in the clods, and

the sunshine and moisture will sometimes start them into a new life. It was thus with Parker: bad as he was, he might have been worse.

"It was announced that a strange preacher would hold a meeting in a barn, fragrant with the odor of the new-mown hay. The preacher was a Scotchman (Scott), in the prime of life, about five feet seven inches high, with a thin face, high cheek-bones, a large, projecting nose, and finely chiseled upper lip, and an eye of the eagle—sleepy when at rest, but filled with the beams of the sun when awakened. His hair was black as the wing of the raven, and as glossy, and hung rather carelessly upon his ample brow, revealing to the eye a forehead of singular beauty, in which wit and benevolence, reason and invention sat enthroned. In all respects he was a great man. The writer has often heard him, and he can say that, at times, for the originality of his conceptions, the richness of his language, the variety of his thoughts, the sublimity of his imagery, and the lofty reach of his oratory, he has seldom or never known him surpassed. He was not always equal to himself, but if he failed at any time—and who does not?—he was consoled with the thought that the fire still burned deep in the Ætna of his mind, even though the smoke was not seen, or the flames did not shoot up portentously to the darkened heavens, or the lava pour from his lips.

"We hope the reader will not think this a mere fancy sketch. It is drawn from life, though not to the life: for we regret that the preacher had not some one better able to draw out more fully the lineaments of his character. He was a speaker combining much of the genius of

Edward Irving, with the Titan tread of Robert Hall and the graphic powers of Sir Walter Scott; and sometimes, at the close of an address, he would give a burst of oratory, scattering gems as if the air was filled with the fragments of a globe of crystals, or as if the sun had looked out from a cloud, still shedding its raindrops upon the moistened earth: he would then lift his audience into a sweet surprise, captivating every sense by the mellowness of his voice, the gentle grace of his motions, the scintillations of his wit, and the grandeur of his imagery.

"But we must not forget Parker. The fun-loving wag was about to feel the arrows of conviction and the subduing influence of the gospel of Christ at the barn meeting. The whole population was leavened with the doctrine of eternal life. Parker was enrolled among the saved. The first discourse stripped him of his armor and left him shivering, a guilty culprit. At his home he showed conviction. His thoughts were busy. Another night came: again might you have seen the villagers, well clad, pouring out from their houses—the rich and the poor—to the place of meeting. And from the country, carriages and wagons, full to repletion, were gathering together, as at some great festival. Parker was in the crowd, and at the close of the sermon presented himself, the publican and sinner, for confession. No one was prepared for such an event, but he was received, and proved to be an active, zealous and faithful member."

The cases just mentioned show the versatility of Elder Scott's talent in bringing the gospel to the comprehension of a little child and making its power to be felt by poor, ignorant Parker, en-

slaved by his appetite and steeped in sin; nor did they forget him and the lesson he taught.

In 1834, Scott joined with L. H. Jamison and Cary Smith in founding the church at Harrison. On their arrival at the town they learned that all the church-houses were closed against them, and that they would be under the necessity of holding the proposed meeting in a barn two miles up the Whitewater. Several persons came forward to make the good confession. As the sun was going down they returned to the village and repaired to the river to attend to baptizing. A great concourse of people was present, and among them a local Methodist minister. He offered battle at the water. Scott took his position on a large boulder and replied to his questions. Scott's colleagues would turn to the Scripture relating to the question and hand it to Scott, who would read it aloud, making pertinent comments. The whole community was awakened. After that the barn was filled with people, a goodly number was added to the saved, and the church was established. At this time (1917) it is a strong, model, apostolic church.

Elder Scott visited Wilmington and many other places in Ohio and Kentucky.

At Cincinnati he started a paper—the *Evangelist.* The celebrated Robert Dale Owen visited the city, and delivered two lectures full of scoffs and sneers at religion. Scott replied to him. Alexander Campbell had previously (in 1830) met the senior Owen in debate, with signal success, and Scott now met the son.

In substance Mr. Owen admitted, when Scott addressed him a letter, that it was not Christianity, but its abuses, that he was attacking;

and to these abuses Scott was no less hostile than was Owen.

After establishing the cause at Carthage, the church, though happy and peaceful, did not grow as rapidly as Scott desired. He was doing a good work teaching the disciples, but he felt the need of the stimulus of success to which he had been accustomed. To arouse the public mind and secure the desired success, it was agreed to have a meeting lasting several days, to which the ablest ministers should be invited. When the time came, as announced in the *Evangelist,* there came from Kentucky, John T. Johnson and Benjamin Finnell; from Indiana, John O'Kane and L. H. Jamison, and from Ohio, B. U. Watkins and several others.

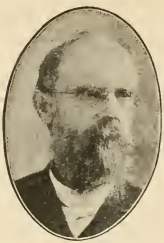
Preaching was held in the grove during the day and in the big schoolhouse at night. The preaching was by Johnson and O'Kane. The crowds were large, but the people were unmoved. There seemed to be no prospect of fruit. L. H. Jamison, who gives the account, says after the meeting had gone on some days, Scott quietly arose and began to speak about as follows: "My friends and dearly beloved, I have been living among you and trying to preach the gospel to you. For some reason, my ministrations have ceased to be effective. I felt unable to divine the reason. It occurred to me that you might have some objection to me. I determined to get out of the way; and so we appointed this meeting. These faithful men have come and preached and exhorted, sung and prayed, and entreated with tears, to no avail. I have come to the conclusion that your indifference is not to objections against me, or these eminent men who

have been laboring before you, but solely to your own cruel hard-heartedness. I am astonished, confounded, and don't know what to make of you. Are you not ashamed of yourselves, to sit here from day to day, and from night to night, listening to such reasonings, to such appeals, without being moved? What can be the matter with you? Are you destitute of common intelligence? Careless with regard to your own eternal interests? Have you no fear of the high and lofty One who inhabits eternity? Are you not afraid that Jehovah will render vengeance to his enemies and will reward them who hate him? And, oh, my friends, who will be able to bear the lighting down of his arm? Are you disposed to engage in unequal war with the Eternal? He calls in mercy to-night: how can you dare to refuse? He stretches out his hand, and how can you disregard him? Trifle no longer with his grace. Do you not fear that he will appoint you a place with hypocrites and unbelievers? Oh, for God's sake, for your own salvation's sake, be persuaded, be constrained by the love of Christ, to become reconciled to God! Are all the sacrifices of divine mercy, in your behalf, to be in vain? Can you consent to fill the heavens with lamentations, rather than joy on your account? 'As I live, saith the Lord, I delight not in the death of the sinner, but rather that he would turn and live.' Turn you! turn you! oh, my friends, for why will you die? The Father calls; the Son calls; the Spirit and the Bride call. Say, my friends, will you come? We will offer one more opportunity. Brethren, sing."

The effect of this appeal was wonderful. The entire audience was astir. The first notes of the

song were scarcely uttered before some of the best citizens of the place presented themselves to make the good confession. When the brethren saw the unexpected results, they sang with faces covered all over with smiles and moistened with tears. The meeting was protracted for several days, and some thirty or forty additions were made to the church.

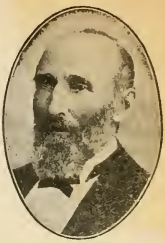
Walter Scott said: "The primitive church and her ministry preached Christ and promised the Spirit: the modern church and her ministry invert this order, and preach the Spirit and promise Christ." The words inspired in the holy apostles and now stereotyped in their writings by this blessed missionary, the Holy Spirit, are Christ's words, and are the instrumentality by which he converts mankind, whether the blessed God, the Redeemer, the Holy Spirit, the apostles, the primitive church and her ministry, or the modern church and her ministry, be the agents: so though, in the conversion of the world, Christ has had many agents, he has, nevertheless, had but one instrumentality. Christ has left neither the world nor the church. He is with the former by the gospel, and with the latter by the Spirit.



Joseph Franklin



Sidney Smith Clark



Dr. Elkannah Williams



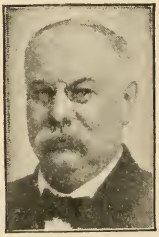
H. N. Allen



R. M. Bishop



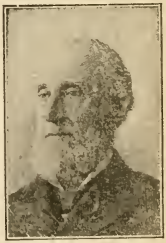
C. H. Gould



Ira D. Washburn



W. S. Dickinson



John Shackleford

CINCINNATI PIONEERS, PROMINENT IN CITY AND CHURCH

XIX

THE RESTORATION IN CINCINNATI

Campbell and Purcell.

IN 1837, Alexander Campbell had a debate in Cincinnati, on the merits of Catholicism. Some time before, Mr. Campbell had made an address before the College of Teachers. One Dr. Wilson had recommended the Bible as a universal school-book. Bishop Purcell opposed this idea, and declared that "the Protestant Reformation had been the cause of all the contention and infidelity in the world." The citizens asked Mr. Campbell to debate the subject. Bishop Purcell agreed to have the debate, and the propositions to discuss were agreed upon. They so cover questions of interest of the present time that they are here recorded.

"1. The Roman Catholic institution, sometimes called 'the Holy Apostolic Church,' is not now, nor was she ever, catholic, apostolic or holy; but is a sect in the fair import of that word, older than any other sect now existing; not the mother and mistress of all churches, but an apostasy from the only true, apostolic and catholic church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-

scriptural traditions, resting wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith or united in her members, but mutable and fallible as any other sect of philosophy or religion—Jewish, Turkish or Christian—a confederation of sects under a politico-ecclesiastic head.

"4. She is the Babylon of John, the man of sin of Paul, and the empire of the youngest horn of Daniel's sea monster.

"5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation—essential elements of her system, are immoral in their tendency and injurious to the well-being of society, religious and political.

"6. Notwithstanding her pretensions to have given us the Bible and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of a divine original.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all her free institutions and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government."

The misrepresentations of public opinion led to a large meeting of citizens, in which they passed resolutions that Protestantism had been fully sustained and the objections to popery had not been met. The questions then discussed are live ones for these times, and this debate should

be read. Eighty years ago Mr. Campbell described the times in which we are living. The objections to Romanism are more intense and apparent now than they were in 1837. The principles of Romanism are inconsistent with our free institutions. Mr. Campbell and the pioneer disciples in the Restoration movement opposed Catholicism; they opposed sectarianism, the offspring of Romanism; they opposed the subtle infidelity of worldlings, and be it remembered that every religious body has reached its highest achievements during the prominence of their peculiarities. If there is nothing peculiar to the disciples of Christ, they have no right to exist. But there are multiplied peculiarities of a Scriptural character, and we must foster and promote them. God's people in every age have retrograded in proportion to their uncurbed desire to be like others. The Jews wanted a king to be like others, and got him and fell. The primitive Christians desired to be like the heathen, and corrupted their worship. If they now desire to be like the Romanists or the sectarians, will God not raise up another people to fulfill his purpose?

Roman Catholic agency has driven the Bible out of the public schools, and is horrified at any suggestion of religious training in the schools. A few carping infidels join with them to dominate the situation, and Protestants weakly acquiesce.

If man is immortal, *per se,* or capable of achieving immortality, then it is unscientific to leave out of any educational system religious education. A curriculum with God left out is one-sided, incomplete, dangerous; it belongs to a

pedagogy that is silurian and antiquated. Put God into the system.

R. M. Bishop.

R. M. Bishop came to Cincinnati from Kentucky. He made a fine record for himself in Ohio. He carried on a large wholesale grocery business, was made mayor of Cincinnati, and directed the affairs of the city for the good of the many; was made Governor of the State of Ohio, and had a successful administration.

As a worker in the cause of the Restoration movement he was a leader. He helped to plan, build the house and carry forward the affairs of the Central Christian Church. He was an elder and greatly interested in its growth in numbers and Bible knowledge. He plainly saw that the Sunday school was a means of preparing the young to confess the Christ and find a home in the church.

His record in the Ohio Christian Missionary Society plainly shows his interest in Sunday schools for the State of Ohio. He was the honored president of the society for ten years from 1860 to 1869 inclusive. In the annual convention of 1862 at Bellefontaine, a resolution was introduced for the Board of Managers to instruct all of the evangelists to establish Sunday schools in all the churches they should visit. The resolution was passed with great spirit of unanimity, the president suggesting that they rise to their feet in taking the vote. In the convention of 1865, as presiding officer, Bro. Bishop delivered the following address:

"Dear Brethren:—In the kind providence of our heavenly Father, we are again permitted to

meet in order to consider the interest of our Saviour's kingdom. Since we last met we have been most graciously preserved. While thousands have fallen in the great struggle of life, we have been most signally blessed by the divine favor, in having our lives spared to meet again under such favorable circumstances.

"For this special kindness let us render thanks to the Author of all good. There is also special reason for gratitude to our Father in heaven for the unmistakable evidences of peace to our long-distracted and bleeding country, which are now being manifested in every direction. At our last meeting, the dark cloud of internal strife largely obscured the church's light as well as dimmed the nation's hope. There were few hearts whose faith was strong enough to lead them through the gloom that then surrounded us, to the blessed assurances of to-day. Truly are the works of our God wonderful and his ways past finding out.

"Dear brethren, let us use these openings of Providence as occasions for an increase of liberality, for more united action, for more laborious work in the cause of our blessed Lord and Master. But, as I wish to be very brief in my remarks, I will call your attention to some special matters which I hope will be freely canvassed during the present meeting. . . . I wish to say a few words upon the subject of Sunday schools. Resolutions offered and adopted upon any subject may be well enough as a mere expression of the sentiment of a meeting upon the subject. We have frequently in our meetings heretofore resolved that we would give more attention to the subject of Sunday schools, and

many of us, no doubt, have been faithful to these resolutions. Still, all who have reflected much upon the subject must admit that we are not working in this direction as we ought. I do not propose, on this occasion, to argue the necessity for such labor. Indeed, I deem it quite useless, for I am fully persuaded that we all are agreed upon the importance of the work. The great matter is to have it done, and this is precisely what I want the convention to consider. I would suggest that the Board be requested to appoint an agent suitable for the work, whose duty it shall be to canvass the State, or so much of it as he may be able, and organize Sunday schools where there are none, build up and encourage those already established, and create a more active interest generally in the whole subject.

"The subject of raising funds for educating suitable brethren for preaching the gospel was presented at our last convention. The Board has given it some attention during the year. The importance of this subject demands that it should be kept before the brethren, and, if possible, that more vigorous efforts be made to carry it into practical operation.

"I need scarcely say that in all our deliberations we should keep constantly in mind that we are engaged in the Lord's work, and that this consideration should lead us to dignify all our actions with decorum and earnestness somewhat commensurate with the great matters committed to our hands, and I feel assured that I shall have the hearty co-operation of all present in so conducting the deliberations of the convention as to promote the cause of Christ. And now

may the blessing of God be upon us, is my sincere desire."

During the convention Bro. Bishop offered to bear the expense of a Sunday-school agent. The convention thought it would be too great a tax on his liberality, and it was not accepted. At this writing—1917—it may be said that, for many years, such an agent has been in the work suggested.

Many persons co-operated with Bro. Bishop in emphasizing the Sunday-school work. A. D. Fillmore prepared suitable music for the schools, D. S. Burnet prepared a fifty-volume library, The Standard Publishing Company gave us good supplies, F. M. Green prepared a Sunday-school manual, the International lessons have been adopted and the schools graded. Dr. H. Gerould and others joined in the enterprise, Herbert Moninger wrote on teacher-training, and P. H. Welshimer put all the suggestions into practice; and now are there not five hundred good schools among the disciples in Ohio, and is there not one school the largest and most efficient of any school in the world? The objections disciples once had to the Sunday schools, as then carried on, have been removed in our schools, and now the disciples of Christ are leading others in Bible-school work. It took a long time to lay the foundation, but now the work is prospering to the salvation of many and to the glory of our Father in heaven.

1822—J. H. Lockwood—1903

James Henry Lockwood, pioneer preacher, was born in Hamilton County, O., Sept. 11, 1822—a son of Ezekiel and Minerva Lockwood.

His early education was received in the Cincinnati public schools, including Woodward High School. Failing health caused him to abandon his studies in 1840. Nine years later he matriculated at the Fairview (Ind.) College, preparatory to entering the ministry.

At the age of twenty he was received into membership of the Fulton (Cincinnati) Christian Church, and was engaged actively as Sunday-school teacher and superintendent until 1846, when he removed with his parents to Nicholsville, Clermont Co., O.

His ministerial career began while a student at Fairview College, substituting as preacher at churches in neighboring towns. Returning to Cincinnati in 1851, he accepted a call to the pastorate of the Christian Church at Bethel, O., and later was engaged as pastor at the New Richmond Church, preaching on alternate Sundays.

His marriage to Miss M. E. Holland occurred March 30, 1854, J. T. Powell officiating. The union was ideal in every respect.

Having in the meantime been chosen pastor of the church at Madison, Ind., he departed with his bride for that place. During the eight years of his ministry there, 247 members were added to the congregation.

In 1862 he returned to Bethel, O., and served as its beloved pastor for forty-two years. He also preached semi-monthly at New Richmond for twelve years, and likewise was engaged part time at Felicity, Georgetown, Moscow, Mt. Orab, Dayton, Hamersville, Liberty, Ripley, Russellville, Fincastle, Monterey and other towns.

He assisted in the organization of churches in Kentucky—at Ghent, Liberty, Cynthiana, Mt. Bird, Brooksville and Covington.

Following the death of his devoted wife in 1890, he removed to Cincinnati, making his home with his daughter Anna, and other children. His death occurred June 17, 1903. Although eighty-one year of age, he retained his youthful vigor and continued actively in a ministerial work until his Master called him home. He was survived by a family of seven children—six sons and one daughter.

The beauty and serenity of his life left its impress, not only upon the people of his own faith, but upon all who were privileged to know this humble child of God and friend of man. He numbered among his friends many leaders of the Restoration movement—Alexander Campbell, Barton W. Stone, Isaac Errett, W. T. Moore and all the preachers of Cincinnati and vicinity—during his ministry.

His sermons were characterized by great persuasiveness and force, and as a result of his faithful labors thousands were led into the "better way."

1812—Benjamin Franklin—1878

Benjamin Franklin was born in Belmont County, O., Feb. 1, 1812. Later he lived in Noble County and then lived in Indiana. In 1834 he was baptized by Samuel Rogers. He immediately gave himself up to the work of planting the truth, the good seed of the kingdom, in the hearts of the people, and never ceased his efforts till his heart was stilled in death in 1878.

In 1845 he began the publication of the *Reformer*. He was charged with magnifying evils in writings in this paper, as he was in his entire editorial career. His reply was: "We must make a mighty effort to save the church from corruption, speculation and sin of every kind, that it may at last be presented to the Lord a glorious church without spot or wrinkle."

In 1848, Walter Scott, in Pittsburgh, removed his *Protestant Unionist* to Cincinnati, and it was merged into the *Christian Age*. D. S. Burnet became editor and proprietor. Benjamin Franklin purchased an interest in the *Christian Age* and moved to Cincinnati. In due time the *Western Reformer* was stopped, and Franklin and Burnet were editors of the *Christian Age*. In time he sold his interest in the *Christian Age*, and in 1856 started the *American Christian Review*. Later the *Christian Age* was discontinued.

From early manhood Benjamin Franklin was a physical athlete. He was a half-inch below six feet high. In his youth he was a leader in feats of strength and skill. When a stick was held high enough for him to walk under it, he would take a short run and leap over it. His feats of strength at log-rolling bees were marvelous. Well, when he entered the realm of editorship he showed powers of mind as well as great endurance of physical strength. He took up the work of evangelizing in connection with his editorial work. He was constantly in meetings and debates, as well as carrying on his *American Christian Review* with great vigor.

In the early history of our efforts to restore primitive Christianity to the world, the attention of the disciples was taken up with denomina-

tionalism, regeneration, baptism and Universalism. On these subjects the disciples were agreed among themselves, and unitedly opposed the religious parties around them. But a time came when, on some subjects of expediency, they disagreed and argued—one against another.

In a brief history like this, these most difficult questions can only be briefly stated. The subjects of discussion may be included under the following general headings:

1. Congregational Independency.
2. The Relation of the Ministry to the Church.
3. Expedients in the Worship.

Alexander Campbell was opposed to the dissolution of the Mahoning Association, pruned of certain redundancies and encroachments upon faith, piety and humanity. In 1849 he wrote: "Reformation and annihilation are not with me now, as formerly, convertible terms. We want occasional, if not stated, deliberative meetings on questions of expediency in adaptation to the ever-changing fortune and character of society."

A. S. Hayden, in the "History of Disciples on the Reserve," calls the dissolution of the association a turning-point in our history. Then the system of co-operative evangelism ceased. It ought to have been guarded and improved. Through the greater part of his life Benjamin Franklin worked in missionary co-operations. In the last fifteen years of his life he changed his mind on this subject and favored congregational independency, holding that the disciples had no right to organize any permanent society except the local congregation. Others claimed the liberty to organize in any form which promised the best results; that it was purely a matter

of expediency. It is thought by his friends that if the societies had held to merely evangelistic co-operation, and had not stepped aside to other matters, he would never have opposed them.

As to the relation of the ministry to the church, the views of disciples have not been clearly defined. Many did not incline to think of the ministry as a distinct class. They thought that any person of talent, though not set apart to the work of the ministry, might preach the gospel, though not set apart by the laying on of hands. The courts that gave license to many held that doing the work constituted ordination. After awhile, churches, having been established, desired, among their elders or overseers or pastors, a person given entirely to the work. Then they began to call this person "the pastor." This brought on the discussion as to "the pastorate." If the pastor-elder introduced no special new schemes, he was tolerated, but if new plans were introduced, they were denounced as innovations. Franklin opposed calling one "the pastor" when he was only one of several elders. Franklin objected to calling this active elder a clergyman or "the pastor," or applying to him the cognomen "Reverend." If the title "Reverend" is to be applied, then why not "Very Reverend" and "Most Reverend," and so on up the scale, to the climax of wicked assumption? The expression "Doctor" was also objectionable.

As to expedients Franklin was peculiar. When the churches got stronger and began to build better meeting-houses, some thought the elegant house was an innovation. Then, there was the question of helps in worship, especially

in music. The organ was opposed as an innovation. Franklin took a decided stand against the use of musical instruments in the worship, and refused to preach or worship where there was one unless it could be silent during his stay. His youngest son became an accomplished musician. It was suggested that he should go with his father in his evangelistic work, and help in the music and sell instruments. When he proposed it to his father, he listened patiently till the case was presented, and then said: "And shan't we take a monkey along too?" The great majority, however, looked upon instruments as helps and in harmony with the times, and as Scriptural as a meeting-house or a stove to keep the house warm and comfortable.

Whatever may be thought of his peculiarities, he has always been recognized as a great and good man. He was opposed to war, but worked on the fortifications around Cincinnati when threatened in the Civil War. He blistered his hands with shovel and pick, slept on the ground, and declared himself attached to the Government, but would not shoot his brethren whom he had brought into the church.

His two volumes of sermon books, "The Gospel Preacher," will be lasting monuments to his devotion to the gospel as presented in the New Testament. The tract "Sincerity Seeking the Way to Heaven" has had a marvelous circulation, and is doing good now and will in the years to come.

This is an imperfect sketch of an active, great and good minister of the Word.



Dr. John P. Robison



John T. Phillips



Charles M. Phillips



James Abram Garfield



Isaac Errett



Thomas W. Phillips



Wallace J. Ford



Richard Hawley



Harmon Austin

STOCKHOLDERS OF THE CHRISTIAN PUBLISHING ASSOCIATION, CLEVELAND, OHIO, 1866

XX

THE "CHRISTIAN STANDARD"

THE *Christian Standard* is recognized as one of the ablest and most influential religious journals of America.

In the early 60's the weekly papers then published were not satisfactory to all of the disciples of Christ. They demanded a wiser, sweeter, better advocacy than the then existing papers presented—an advocacy that should exhibit the apostolic spirit as well as the apostolic letter.

A. I. Hobbs at one time raised a subscription of $8,000 to start such a paper in Cincinnati; of course, this sum was insufficient.

On Dec. 22, 1865, a meeting of Disciples who were interested in such an undertaking met at the home of T. W. Phillips in New Castle, Pa. Those present were Isaac Errrett, J. P. Robison, W. K. Pendleton, J. A. Garfield, C. H. Gould, J. F. Rowe, J. K. Picket, J. B. Milner, O. Higgins, E. J. Agnew, J. T. Phillips, C. M. Phillips, T. W. Phillips and W. J. Ford. The meeting organized by making J. P. Robison, chairman, and W. J. Ford, secretary. They resolved to start a publishing-house, beginning with a weekly paper. J. A. Garfield, J. P. Robison and W. S. Streator were made a committee to obtain a charter and the necessary papers for organizing a company.

The capital stock was fixed at $20,000 and Cleveland as the place of publication. The name of the company was "The Christian Publishing Association." J. A. Garfield and J. H. Rhodes were appointed a committee on stock subscriptions and W. J. Ford was elected solicitor. The price of the paper was fixed at $2.50 per annum. At the meeting of directors in Cleveland in January, 1866, Isaac Errett was made the managing editor, and the name of the paper was adopted, *"The Christian Standard,"* and the publication was to commence in April, 1866.

The prospectus declared for a bold and vigorous advocacy of Christianity as revealed in the New Testament, without respect to party, creed or an established theological system. It was to plead for the union of all who acknowledged the supreme authority of the Lord Jesus, on the apostolic basis of "one Lord, one faith, one baptism."

It was to advocate practical religion in all the broad interests of piety and humanity. Missionary, educational and benevolent enterprises were to receive attention, and all that bears seriously on duty and destiny. In fact, it was to be Scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone, and was to seek to rally the hosts of spiritual Israel around the Bible for the defense of Christian interests against the assumptions of popery, the mischiefs of sectarianism, the sophistries of infidelity, and the pride and corruptions of the world.

The subscriptions at one time reached about five thousand, but the expenses were large in starting a first-class paper, and there was opposition to the paper from other interests, and

after about two years the members of the association withdrew and left Isaac Errett to battle alone. Then, there came, early in 1868, a flattering offer for Errett to become president of a college in Alliance, O., and publish the *Standard* in Alliance. A large delegation of prominent citizens visited Mr. Errett in Cleveland, assuring him that they had completed a handsome college building. A. B. Way, as financial agent, showed that they had an endowment promised. They presented a paid subscription of five thousand to the *Standard,* and promised to raise it to twenty-five thousand in a year. They offered a salary of $3,000 a year and some valuable town lots for a home. Errett's advisers said, "Go to Alliance." B. A. Hinsdale, A. R. Benton and other good scholars were in the Faculty. The college prospered for the first year. For a time the *Standard* was still published in Cleveland, and then moved to Alliance. In July, 1869, the last number of the *Standard* at Alliance was issued. Then R. W. Carroll, leading book publisher at Cincinnati, became the publisher. It was started on a grander career, with constantly increasing power to this very day.

In July, 1873, The Standard Publishing Company was formed, with R. W. Carroll as treasurer; Isaac Errett, president, and Russell Errett, secretary. Since then the *Christian Standard* has been issued by that company with ever-increasing success.

G. P. Rutledge, in becoming editor recently, wrote in part: "Our age persists in introducing complex crises—especially in the sphere of religion—that demand loyalty upon the part of all who value fundamental things. The printed page

is the battleground of ideas. The religious journal that stands for an unmutilated Bible and the Christian religion as it is outlined in the New Testament can not do otherwise than attack error with a fervor interpreted by many as ill temper. However, if something deserves to be hit, why give it only a few taps? Whatever one, after thorough investigation, conceives to be wrong, should be rebuked from the shoulder out, and continuously. Earnestness is not necessarily anger.

"In its efforts to conserve the faith, stern earnestness has been necessary. In season and out of season, it has been a clarion voice, emphasizing New Testament ideals and rebuking whomsoever and whatsoever has dared assail the teaching and genius of the Restoration plea. As a result of its undaunted perseverance, it has been attacked, times without number, by men and interests committed to the same plea, and ridiculed, but a big thing can not be laughed down.

"The *Standard* stands for the advocacy of Restoration principles—plus nothing, minus nothing; it stands four-square to all the winds that blow; and the indications are that it will thus stand for many years to come."

The *Standard* has led, and is leading, the battle against destructive criticism and all its agencies. The integrity of the Bible—the book that has withstood the criticism of the centuries, and is as Gibraltar under the heavy fire of present-day criticism—should be held inviolate. Isaac Errett, J. A. Lord, S. S. Lappin and (since July, 1917) Geo. P. Rutledge have been the editors of this world-wide circulating journal.

XXI

1820—ISAAC ERRETT—1888

ISAAC ERRETT was the first located minister of the Restoration movement in Ohio—at New Lisbon. He was one of the first in founding Hiram College; one of the first in starting the Ohio Christian Missionary Society; one of its first secretaries, and one of its first presidents. He was one of the first starters of the Foreign Christian Missionary Society, and its first president. He was among the first to urge the claims of the women in organizing the Christian Woman's Board of Missions; one of the first advocates of Church Extension, the Benevolent Association and Ministerial Relief. He was the first and greatest editor of the *Christian Standard*.

J. S. Lamar has written the life of Isaac Errett in two large volumes, and then he has not told everything about this great and good man. He was the first to prepare and use an elaborate dedication service. This was first used at the dedication of the Walnut Hills Church opening in Cincinnati. This service has been used in a modified form by F. M. Rains in his dedications, by L. L. Carpenter and others. On such occasions there is usually a large audience, and at the close they stand during this part of the service. On its presentation there comes a hush

as of the presence of God and angels hovering round. Emotions fill the breasts of the people, and the cheeks of some are tear-stained.

As a specimen of Errett's fascinating style of writing and for the good of future generations, that exercise is here recorded:

"We set apart this house to the worship of the living and true God, and to the service of Jesus Christ, our Lord. We devote it to the preaching of the gospel of the grace of God for the conversion of sinners, and to the education of Christians in a knowledge of spiritual truth, in all the activities of Christian life. Here shall the incense of prayer and praise ascend to God. Here shall the ordinances of the Lord's house be sacredly observed. Here shall the word of God, which liveth and abideth forever, be sounded out for the salvation of the perishing, and shine as a perpetual light to guide God's pilgrims through the night of time to the land of everlasting light. Here may children of sin and sorrow find a refuge from despair and ruin, and Christians a harbor to which they can resort when the tempest is high, and be safe. Here, in the hearts of humble worshipers, may the Holy Spirit find a temple, and the doctrine of God's word distill upon waiting and thirsty spirits, as the rains upon the mown grass and as the showers that water the earth; so that righteousness may flourish, and holiness abound, and all the rich fruit of the Spirit be yielded in a blessed harvest to the praise of God. May no discordant note of strife ever be heard within these walls, no unholy spirit of pride or worldliness find entrance here; but may the faith out of which all goodness springs, the hope which purifies and

comforts the sorrowing heart, and the love which honors God, blesses man, and binds Christians in blessed fellowship, ever inspire and sway the hearts and lives of those who worship here; so that with one mind and heart they may strive together for the faith of the gospel, and let their light so shine that others, seeing their good works, may glorify our Father who is in heaven. May these earthly courts be as the holy place in the temple—separated only by a veil from the holiest of all—in which the royal priests of the house of God may trim the golden lamp, and eat of the bread of life, and burn incense at the golden altar; and thus, drawing near to God with true hearts, in full assurance of faith, may they be prepared to enter finally 'within the veil,' to rejoice in the presence of God, where there is fullness of joy, and at his right hand, where there are pleasures forevermore. And may God graciously accept this offering of a house in his name—an offering made by grateful hearts and willing hands—and bless every heart that shares in this gift. And when, one by one, those who have shared in this service shall be taken away from these earthly scenes, and leave a vacant seat, may they find a yet more blessed home in that house not made with hands, eternal in the heavens, where the worshipers shall go no more out forever. May multitudes here be born to God, so that when all these here to-day shall have gone to their eternal home, others will take up the service and repeat from generation to generation the old, old story of the cross, and the songs of Zion, and the prayer of saints, until Jesus comes, and all his redeemed are gathered home. We give thanks to God that his people

have been able to offer willingly after this sort. We invoke his blessing on the labor of their hands. And we commit to his holy care and keeping all the interests connected with this religious enterprise. 'May the beauty of the Lord our God be upon us. And establish thou the work of our hands upon us. Yea, the work of our hands, establish thou it.' And to thy blessed name, O God, whose we are, and whom we serve, be honor and glory everlasting, through Jesus Christ our Lord."

When Isaac Errett departed this life, the managers of the Ohio Christian Missionary Society addressed a letter to Mrs. Isaac Errett and family:

"WHEREAS, In the providence of God, Isaac Errett has been taken from our midst; and

"WHEREAS, He was a charter member, and, in its early history, the efficient corresponding secretary, of the Ohio Christian Missionary Society, and later, and for years, its presiding officer, and always its friend and counselor; and

"WHEREAS, He was intimately associated with the work of the disciples of Christ in Ohio for nearly a half-century, therefore

"*Resolved,* That we place on record our high appreciation of his unswerving integrity as a Christian, his great abilities as a public advocate of the truth, his warm devotion to the cause of missions, and his invaluable services as editor of the *Christian Standard.* We believe it is not too high praise to say that to him, more than to any other man, is due our present progress in all that looks to a higher personal consecration to the service of Christ, and to a greater liberality and activity in the spread of the gospel in home and

foreign lands. A life so faithfully lived, so cheerfully and prayerfully devoted to the cause of righteousness and truth, and so grandly given to the salvation of souls, is a precious legacy to the people of God.

"*Resolved,* That the corresponding secretary be requested to convey to Sister Errett and the family our sincerest sympathy in this hour of their deep grief, and to assure them that their grief is shared by the thousands of disciples who knew him only to love him.

"Board of Managers: Lathrop Cooley, H. C. White, A. J. Marvin, B. L. Pennington, J. Q. Riddle, W. S. Streator, A. R. Teachout, Wm. Bowler, Andrew Squire, Jabez Hall, Jessie H. Brown, Mrs. W. J. McKinney, E. C. Parmlee, R. Moffett and H. E. McMillen.

"J. Z. Tyler, Pres.

"Alanson Wilcox, Cor. Sec."



R. W. Carroll,
Treasurer and Manager



Isaac Errett,
President



Russell Errett,
Secretary

OFFICERS OF THE STANDARD PUBLISHING COMPANY, ORGANIZED 1872, IN CINCINNATI, OHIO

XXII

THE STANDARD PUBLISHING COMPANY

THE publishing-house known as The Standard Publishing Company had its origin in, and had grown up with, the *Christian Standard,* a weekly paper founded to advocate the principles of the Restoration movement. The first number of the *Christian Standard* was, as recorded in a previous chapter, issued in April, 1866, by the Christian Publishing Association of Cleveland, O., with Isaac Errett as editor, and C. L. Loos and B. A. Hinsdale as associate editors.

In this number the editor paid his tribute to Alexander Campbell, who had just passed away. It thus marked a new era in the publishing service of the Restoration; which till then had been almost exclusively devoted to polemics, and was now destined to take the lead in a positive assertion of the principles of primitive Christianity, in the promotion of co-operative effort.

The *Standard* was published for two years in Cleveland, when, the funds subscribed having been consumed, the paper was transferred to the editor, Isaac Errett, who removed the office to Alliance, O., where he had assumed the presidency of Alliance College. Retiring from that position at the end of the first year, through the enterprise of R. W. Carroll, of Cincinnati, and encouraged by W. T. Moore, W. S. Dickinson

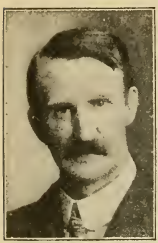
and other prominent brethren of Cincinnati, the paper was brought to Cincinnati, where, under the liberal policy of the new owner, it soon took rank among the leading religious papers of the country.

In 1872, The Standard Publishing Company was formed, with R. W. Carroll as the principal stockholder. His interest subsequently passed to trustees in the interest of D. W. Chase and John B. Hall, who were associated in the book business as Chase & Hall. On the failure of Chase & Hall, in 1878, this interest was purchased by C. H. Gould and the Erretts. Mr. Gould subsequently retired, and the paper remained in the control of Isaac Errett and members of his family.

In 1873 Mr. Errett began the publication of a monthly sheet now known as the "Standard Bible Lessons," which was in a few years converted into a quarterly, the first of the sixty or more Bible-school periodicals now issued by The Standard Publishing Company. To this he soon added a little weekly, the *Sunday-school Standard.*

As the Bible-school interests of the churches developed, the demand for a more elaborate system of publications became more and more urgent, and it became a fixed principle of the company to meet such demands, irrespective of the question of profits. As soon as it became apparent that a new publication was actually needed, it was forthcoming, and in no case, where there was an actual need for it, has it ever been at a loss.

There should be noted, perhaps, one exception to this rule. Before the Graded Lesson sys-



W. R. Errett,
President



Jane R. Errett,
Secretary



Russell Errett,
Manager and Treasurer



John P. Errett,
Vice-President

THE STANDARD PUBLISHING COMPANY AND ITS EXECUTIVE COMMITTEE, 1918

tem was introduced, there was great dissatisfaction with the hop, skip and jump methods of the Uniform system, and an urgent demand for a more coherent system of Bible lessons. The Standard Company responded with a complete new system of Continuous Bible Studies, which was received with great favor for a time, but, owing to the new Graded system which came into vogue, it fell into disuse and failed to repay the great expense incurred in its preparation.

But in thus identifying itself with the Bible schools, the company has grown and flourished with them until it is second to none in the land in the extent and excellence of its productions.

With the two forementioned systems on its hands, the company cheerfully took up the burden of a third when the schools required it, and issued a full line of publications for the graded series.

And in pursuance of the same plan, it provided the colored Picture Rolls and Cards for both the Uniform and Graded series, which no other publishing-house has ever attempted.

To-day The Standard Publishing Company is issuing:

1. Two complete systems of Bible-school lessons—the Uniform and the Graded.

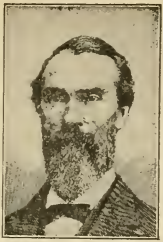
2. The largest and most enterprising religious weekly in the world.

3. The most widely circulated adult-class weekly in the world.

4. The most complete system of colored charts and cards and papers for Bible schools and missionary societies to be found in the world.



S. S. Lappin



James S. Lamar



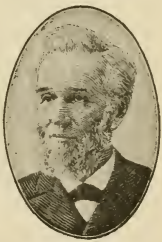
Hugh McDiarmid



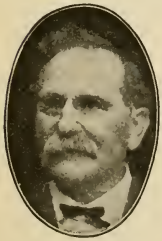
J. W. McGarvey



W. K. Pendleton



Chas. Louis Loos



James A. Lord



R. Richardson



William Baxter

EDITORS AND CONTRIBUTORS "CHRISTIAN STANDARD"

In addition to this periodical service, the company has performed a similar service for our book literature, until its catalogue now comprises nearly everything that has been produced among us for years. In the past ten years it has published fully tenfold as many books for our own authors as all other houses combined. Its publications rank with the best in the land.

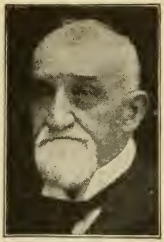
It is impossible to estimate the value of the publicity service of The Standard Publishing Company in the extension of the Restoration movement. It championed the cause of co-operative work, against all odds, until our missionary societies were made self-sustaining. It has been foremost in all evangelistic movements. It has encouraged every good enterprise, and has not hesitated to correct evils, and to oppose errors wherever they have appeared.

Throughout its history it has staunchly adhered to the essential principle of Protestant Christianity; namely, unconditional surrender to the word of God, in all that pertains to eternal life—the great principle it was founded to maintain.

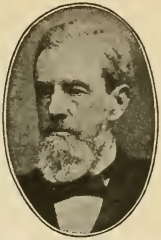
In April, 1916, the *Standard* celebrated its jubilee anniversary, in the largest and most striking sheet ever issued by a religious journal. This number is a monument to the progress of the Restoration movement during the fifty years. The first issue of the paper was a small folio of eight pages, 15 x 22 inches. The jubilee number had eighty-four pages, 10 x 14, lavishly illustrated, with ornamental cover, all overflowing with the evidence of a mighty growth in our movement. With this growth, in every branch, the *Standard* has been so identified that the his-



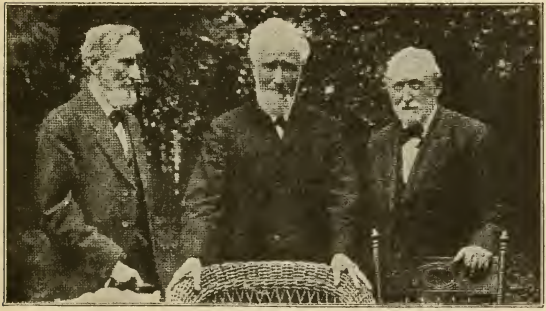
Robt. Graham



J. B. Briney



Enos Campbell



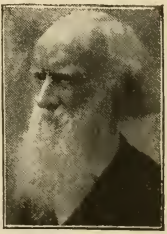
I. B. Grubbs C. L. Loos J. W. McGarvey



D. R. Dungan



F. D. Power



Love H. Jamieson

SOME "STANDARD" CONTRIBUTORS

tory of that growth is well-nigh the history of The Standard Publishing Company.

The company has entered its second half-century with a publishing plant second to none among the religious publishing-houses of the country, and with a publishing service that extends to twenty-two thousand communities and is increasing day by day. This is all the more gratifying, as it is a tribute of a great people to an unswerving adherence to the guiding principles of the faith.



F. D. Kershner



Geo. P. Rutledge
Editor



Willard L. Mohorter



M. M. Davis



B. J. Radford



A. W. Higby



Cecil J. Sharp



H. L. Calhoun



A. Fairhurst

CONTRIBUTORS OF TO-DAY TO "CHRISTIAN STANDARD"

XXIII

MONINGER, DAVIS AND ROWE

1876—Herbert Moninger—1911

HERBERT MONINGER seemed like a star of the first magnitude let down from the sky, to shine brilliantly for a brief period and then all too soon go back to his native heaven. Who has ever influenced the Bible-school world as did this brilliant young man? Who like him has prepared books on teacher-training and other subjects which have been sent out by the million to encourage, enlighten and improve the Bible schools? He came at an opportune time. The schools and the churches needed an uplift, and he gave it to them. Some people live a long time and do nothing. Some people live a long time and do much. Few people live a short time and do much, and this may be said of Herbert Moninger.

He had a Bible-school vision and injected high purpose and ideas into the lives of others.

Some one has said when God would formulate a law for the reformation of a nation, he brings forward a man and puts him in a legislative hall. When God would furnish a tool for the lightenment of toil, he brings forward a man through whom it is done. And when a new epoch would begin in civilization, he brings forward a man who leads to the highest point. And so, when the church was ready for first-hand Bible study.

God called Herbert Moninger out and up. During the last hundred years, the period of Sunday-school life, the religion of Christ went forward more rapidly than in the eighteen centuries which preceded. The last fifteen years of Sunday-school life were greater than the rest of the hundred years. And this is the period of Moninger's leadership in the Sunday-school world. The Bible has come to be a more loved book, a more real book, a more intelligent book, through the great enthusiasm for Bible study which has grown out of the teacher-training work. All understand the real foundation of Bible study as they had not known it before.

He was born at Lone Pine, Washington Co., Pa., Apr. 29, 1876, and passed to his heavenly reward in Cincinnati, June 21, 1911. He graduated at Bethany College; took degrees at West Virginia University, at Butler and at Yale; preached at Tiffin, O., one year, at Steubenville three years; took a trip to the Holy Land and commenced work with The Standard Publishing Company in 1905. The rest of his life was devoted exclusively to the Sunday-school work.

J. W. McGarvey said he was a remarkable man. No man among us accomplished, in so short a time, a work so large and far-reaching as he did in the department of the Sunday school; and the beauty of his work was constantly seen in the charm of good humor and cheerfulness with which it was done. The pleasant smile which always beamed from his face seemed to pervade all of his writings, and make him universally popular.

Who knows but that the Master has called him to do a still mightier and more joyful work



Geo. A. Miller



P. Y. Pendleton



Herbert Moninger



E. W. Thornton



Edwin R. Errett



E. J. Meacham



Hallie M. Errett



De Forest Murch



Otto Stemler, Artist

BIBLE SCHOOL WORKERS, PAST AND PRESENT, STANDARD SERIES QUARTERLIES AND PERIODICALS

among the multiplied millions of children in the spirit land who never enjoyed the Sunday school in this world! Our loss may be the gain of a people more worthy.

The friends of the Bible-school work have raised $25,000 and endowed a chair in Bethany College to the memory of Herbert Moninger. This chair will give special attention to training teachers and officers for Bible-school improvement. So the work of the short and brilliant career of the young Christian will be perpetuated in the ages to come.

J. F. Davis

J. F. Davis, formerly of Portsmouth, O., departed this life in Florida in 1910. He was a true man of God. Though personally modest and retiring in nature, he was aggressive in building up the kingdom. He was a wholesale druggist in Portsmouth, and did a large, successful business. The church at Portsmouth, under his wise guidance, grew in numbers and efficiency. For years he was its strong financier. He might have gone into wealthy religious circles and found associates who were congenial and pleasant. He preferred to associate with the lowly and humble Christians who loved the Lord and the teaching of the primitive, apostolic church.

His home was always open to ministers of the Word. He gave much aid to the various missionary enterprises of the church. The societies that were in deep need and made personal appeals to him always found a helping hand. He was a liberal giver to all the missionary societies.

He invested in men—young men for the ministry were aided to an education.

To the Ohio Christian Missionary Society he was a liberal contributor. One year he gave $1,000 to start work in a county-seat in Ohio and the work failed, but he was not discouraged. Some years he kept his own books, to save $1,200 for the Lord's work. He gave at least $10,000 to the Ohio Christian Missionary Society in money and property, some of which will be available for future use. He was a modest, consecrated, godly man.

1827—John F. Rowe—1897

For fifty years John F. Rowe was a preacher and defender of the gospel as presented in the New Testament. He was baptized by J. Harrison Jones in 1848, and took membership in the church at Wooster. He graduated at Bethany College in the class of 1854. He was commended by Alexander Campbell as of good habits and exemplary character. He succeeded as a minister in a single congregation, as at Springfield, Ills.; Cory, Pa., and in other places. He distinguished himself as a writer in religious journals.

He was editor or associate editor of the following papers: the *Stylus,* the *Christian Sentinel,* the *Christian-Evangelist,* the Akron *Daily Argus,* the *American Christian Review,* and the *Christian Leader,* of which he was the founder in 1886.

His ability as a writer was acknowledged by his contemporaries. He was a strong writer of editorials. He always had something to say, and he said it in a fearless way so that it commanded attention.

He differed from some of his brethren on the use of instrumental music in worship, on the

way missionary societies managed affairs, and on congregational singing.

He wrote: "It is not the inanimate organ that corrupts the worship, but it is the self-selected choir, generally composed of the least intelligent, of the least devout and prayerful, and of the least liberal of the congregation: composed of church-members and non-church-members; of the semi-godly and ungodly; of an organist who may be an infidel, playing for pay; and of a chorister with no religious convictions, with no fear of God before his eyes, who selects the music to suit his own theatric or operatic taste; composed of giggling girls and empty-pated boys; composed of 'scientific musicians' who make every possible effort to ruin congregational singing; in which they never fail to succeed, to the disgust of God-fearing men and women. If a small organ—oh, ye heavens! not a pipe-organ!—were used as a tuning-fork is used, to pitch the tune and keep the time, and made wholly subordinate or tributary to congregational singing, I, for one, would urge no objection.

"I speak for myself, and for no one else, by saying that, as much as I despise an organ in public worship, I can go forward and perform my Christian duties and accomplish great good and lead a comparatively happy life—in spite of the organ.

"By the grace of God, I am determined not to be held responsible for the division and alienation of God's people by fighting over an organ! Place me where you will—among friends or foes—neither an organ nor a choir, nor feast nor famine, nor men nor demons, nor all the devices

of men, shall, God being my helper, be allowed to destroy my usefulness in life."

He took a full part in the discussion of missionary societies. He at first worked with the societies, but later changed his mind, maintaining that they were an oligarchic and plutarchic monopoly. He declared that they offered their patronage and protection to those who surrendered their individuality and bowed to the organized trust.

He gives a summary of his views on questions of Christian life in the *Christian Leader* of 1896:

"We will continue uncompromisingly to contend earnestly—

"1. For a pure doctrine unmixed with tradition.

"2. For a pure gospel unsullied by human speculation.

"3. For a pure worship, free of worldly trimmings and meretricious appendages.

"4. For the union of God's people exclusively upon apostolic precept and example.

"5. For the pure Christian life without pretense of hypocrisy.

"6. For peace and harmony among brethren.

"7. For a competent Scriptural eldership, church discipline and the independency of the congregations, free from outside interference or dictation.

"8. Against all innovations upon the order of Heaven to the extent of my ability."

All in all, John F. Rowe was a strong advocate of the faith, and, as a writer, was excelled by few, if any.

XXIV

THE FIELD OF LITERATURE

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UPDIKE, J. V.—Book of Sermons.
WALTERS, ZELIA M.—Lessons in Child Training, The Magic Window.
WELSHIMER, P. H.—A Bible-school Vision.
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W. A. Moore



R. E. Elmore



C. M. Yocum



Chas. L. Garrison



C. R. L. Vawter



Justin N. Green
Army Y. M. C. A.



W. Grant Smith



Harry F. Rector



Joseph Keevil

CINCINNATI PREACHERS OF RECENT YEARS

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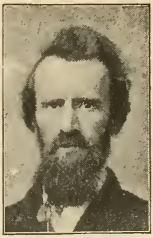
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Thos. Munnell
A. C. M. S.



I. N. McCash
A. C. M. S.



F. W. Burnham
A. C. M. S.



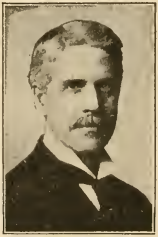
C. C. Smith
Negro Work



R. H. Miller
A. C. M. S.



F. M. Rains
F. C. M. S.



A. McLean
F. C. M. S.



Walter W. Bruns
Y. M. C. A.

LEADERS IN ORGANIZED WORK

XXV

OUR ORGANIZED WORK

The American Christian Missionary Society.

IN October, 1849, 150 delegates chosen by churches of Christ met in Cincinnati and organized the General Christian Missionary Society. By an act of the Ohio Legislature in 1851 it was incorporated, and later the name was changed to "The American Christian Missionary Society." Alexander Campbell was the first president and James Challen was the first secretary.

Several progressive steps led up to the organization of the society. In 1845 the four churches of God in Cincinnati organized "The American Christian Bible Society." The first year the society received $1,046, which was expended for expense and paid out for Bibles and Testaments.

Then a Sunday-school and Tract Society was organized in Cincinnati, and later changed the name to "The Publication Society." The *Christian Age* and *Sunday School Journal* were purchased, and published for two years by this society. The Bible and tract societies met at the same time and place, and the meetings were referred to as "The Anniversaries." In 1849, as already stated, a large delegation of preachers and others attended the "Anniversaries" and organized the American Christian Missionary Society. The earlier societies were merged into

it. Benjamin Franklin declared: "The object of the society is to send the gospel to destitute places in our own country."

In the sixty-seven years of its organization the society has established 4,137 churches, baptized 225,133 persons and gathered as many more into the churches. It has expended $3,041,560.15. Last year the society organized thirty-seven churches. The receipts last year exceeded $250,000. The Ohio disciples have been no insignificant factor in promoting the object of this society.

The Board of Church Extension belongs to this society, and its assets are $1,309,040.20. Headquarters, Kansas City, Mo. There is also a Bible-school department.

The National Benevolent Association was organized in 1887, and sustains thirteen great institutions—hospitals, homes for the aged and Christian orphanages. The headquarters are in St. Louis, Mo. The Cleveland Christian Orphanage is under the general management of the Benevolent Association.

While the American Christian Missionary Society has its headquarters in Cincinnati, it takes in the whole country in its field of operations. It publishes a monthly—*The American Home Missionary.*

The Board of Ministerial Relief is the organized agency through which the churches of Christ care for their aged and disabled ministers, widows and the orphans of ministers and retired missionaries. It is incorporated under the laws of the State of Indiana, and the headquarters are at Indianapolis, Ind. Last year the offerings amounted to $50,127.

The Foreign Christian Missionary Society

The Foreign Christian Missionary Society has its offices in Cincinnati, O. The object of the society is to make disciples of all nations. It was organized in October, 1875, at Louisville, Ky. The disciples in Ohio have always taken a leading part in its work. Isaac Errett was the first president. As secretary and president, A. McLean has been connected with the society for thirty-five years. In the *Missionary Intelligencer* of February, 1917, he gives a *resume* of missionary operations of the disciples of Christ during the thirty-five years.

Thirty-five years ago the Foreign Society had six missionaries, and they were all in Europe. Now we have missionaries in China, India, Japan, Africa, Cuba, Tibet, Mexico, Porto Rico, Argentina and Alaska. The Foreign Society alone has 187 missionaries and 803 native helpers—pastors, evangelists, teachers, colporteurs, nurses and Bible women. Then we had no missionary literature. Now we have missionary books; the *Tidings,* the *Intelligencer,* the *Home Missionary, Business in Christianity,* and the *Philanthropist.*

Thirty-five years ago the receipts of the American Christian Missionary Society amounted to less than $7,000; the Christian Woman's Board of Missions, to less than $8,000, and the Foreign Society received about $13,000. Last year the American Christian Missionary Society received $230,875; the Christian Woman's Board, $439,840; the Foreign Society, $522,716; the National Benevolent Association, $202,385; the Board of Church Extension, $196,973; the Board



Richmond Street Christian Church



Mrs. C. N. Pearre



Mrs. R. R. Sloan



Mrs. M. M. B. Goodwin

OHIO WOMEN WHO HELPED TO ORGANIZE THE C. W. B. M. AND GAVE AID TO MAKE IT A SUCCESS

of Ministerial Relief, $50,127; the Board of Education, $208,438, and the Men and Millions Movement has $4,000,000 pledged over and above what comes through the regular channels.

Thirty-five years ago the Foreign Society owned no property on any of the non-Christian fields—no church building, no home, no hospital, no school, no orphanage, no printing-press. Now it owns 167 church buildings worth $117,830; 60 missionary homes, worth $13,235; 25 hospitals and dispensaries, worth $63,279; 4 orphanages, worth $134,671, and 4 printing-presses, worth $8,000, and they publish about eight million pages of literature annually. Children's Day is now established, and the Bible schools last year gave $99,530.

The Christian Woman's Board of Missions

Was organized, in the Richmond Street Church, Cincinnati, O., on Oct. 24, 1874. This historical church is held in grateful memory all over the world for this event—where seventy-five women banded themselves together to go forth to win the world for Christ. This was the first board that claimed the world for its field.

On the first page of the first record-book, which is now more than forty years old, appeared the above facts. In May, 1875, the first auxiliary was organized in the Euclid Avenue Church, Cleveland. Later in the same month, at Steubenville, the Ohio Christian Missionary Society held its annual convention, and at this meeting the women gathered early in the morning and adopted resolutions to present to the brethren. Upon receiving them, the president caused a resolution to be recorded, to the effect that this

new Woman's Board would receive the sympathy, prayers and support of the Ohio Christian Missionary Society. The State secretaries and agents of the O. C. M. S. gave help to the work and assisted the women in organizing auxiliaries. Mrs. Sarah Bartlett, of Brooklyn Village, was the first life member and first president. She, however, resigned, and Miss Phebe Allen succeeded her. Next in order are the presidents of the Ohio Christian Woman's Board of Missions: Mrs. C. C. Smith, Mrs. B. E. Aylesworth, Mrs. Henry Gerould, Mrs. Frederick Truedley, Mrs. E. B. Wakefield, Mrs. M. F. Miles, Mrs. M. J. Grable, Mrs. A. R. Teachout, Mrs. Anna R. Atwater, Mrs. F. E. Dilley, Mrs. S. H. Bartlett, Mrs. M. E. Baker, Mrs. F. A. Cramer.

The State secretaries are: Mrs. Ida Sloan Weeden, Miss Jessie Brown, Mrs. B. F. Powers, Mrs. A. C. Pierson and Mary A. Lyons, just closing her twenty-fifth year of service.

From 1875 to 1882, $36,817.27 was raised for the work. Since 1882 to 1917, $529,449.78 has been raised, making a total of $566,623.94 by the Ohio Christian Woman's Board of Missions.

Apr. 1, 1917, there were 270 auxiliaries and 8,563 members, and they raised in the year just closed, $46,338.56.

The State employs Mary A. Lyons as field secretary, who in the past twenty-five years has attended 945 district conventions, making two or more addresses in each; also attended twenty-five national and thirty State conventions, and averages about 170 places visited each year.

The state publishes the *Ohio Counselor* bimonthly.



Mrs. Sarah Teachout



Mrs. Julia Gerould



Mrs. M. E. Miles



Miss Mary A. Lyons



Miss Bettie Wilson



Mrs. A. R. Atwater



Mrs. Jessie B. Pounds

LEADERS AND HELPERS, OHIO C. W. B. M., 1917

XXVI

MARY ALICE LYONS

IN the National Capitol at Washington is a room devoted to statuary of eminent citizens of our country. The statue of only one woman appears—Frances Willard. The founder of the Woman's Christian Temperance Union is rightly entitled to a marble statue. She helped to start in motion a movement for temperance that is triumphing. School-teacher that she was, she has become the teacher of temperance to the world.

Mary Alice Lyons, for twenty-five years the leader in the Christian Woman's Board of Missions in Ohio, is a marvelous teacher of good things. She teaches lessons of frugality by her early life; she teaches persons who have made mistakes in religion to correct those mistakes by conforming to New Testament instruction; through her faithfulness, perseverance and self-sacrifice, she teaches what one consecrated person can do, and what an army of such women can do when organized in Christian Woman's Board of Missions work.

Bartholomew Lyons, her father, was educated for the Roman Catholic priesthood, and had a good knowledge of Latin, which he used during a long life assisting at mass. Her mother was Englishborn and a Protestant. She united with her

lover and husband in the Catholic Church. Bartholomew Lyons was an example of devotion, never omitting to give thanks at his table, and also trained his large family of five boys and three daughters in the doctrine of the church.

For ten years after marriage the Lyons family lived in Cleveland, and then moved on a farm in Medina County. The young people had not the best opportunity for an education, and learned to be self-helpful. Mary did sewing and other things leading to self-independence. She taught school. A Bible fell into her hands and she became interested in reading it. She compared it with the Douay Bible, and could not reconcile the teaching of the Catholics with what she read. A "History of All Religions" fell into her hands, and she decided that the "Disciples of Christ" were in the right. On Christmas Day, 1881, she confessed her faith in Christ, and on New Year's day, 1882, was baptized by H. R. Cooley, in Cleveland. Mary says "this nearly broke her father's heart." After twenty years, he became reconciled to his daughter's course. She had dignified womanhood and her faith, and he became reconciled and loved his daughter.

She attended high school, taught by W. H. C. Newington, and says she owes much to him for what education she has. For three years Newington and his wife were her teachers, friends and counselors. She then taught school and secured funds to begin college work at Hiram. She spent five years at Hiram, graduating in 1893. She was a student volunteer and desired to go as a missionary, but failed to pass medical examination. In her college Junior year she was appointed secretary of the Ohio C. W. B. M.,

and at the Ohio State Convention at Bellefontaine, in 1917, she gave a *resume* of her twenty-five years' work. That summary is published in this history. Has any woman among the disciples of Christ, in Ohio or any other State, done a greater or more far-reaching work than Mary A. Lyons?

At the Bellefontaine O. C. M. S. and C. W. B. M. Convention, May 21-25, 1917, Mary Alice Lyons gave a survey of twenty-five years of C. W. B. M. service (1892-1917). She said:

Twenty-five years ago, from my window in Bowler Hall at Hiram College, I watched a hack-load of happy delegates starting at four o'clock in the morning for the Bellaire State Convention. Up to the last mail on Saturday, I was counted as one of the number, but, alas! the money did not come, so, saying not a word, but sorely disappointed, I had to give up the last ray of hope to attend the wonderful convention of our dreams. Monday, breakfast over, the girls gathered in the parlor when they saw me coming in, all with one accord demanding why I was not on my way to Bellaire. Alma McMillin took things in hand, and, within fifteen minutes, dressed, packed, cash in hand and hack at the door, away I went to the first convention, by way of the Pennsylvania Railroad. There I made my maiden speech. The secretary who was elected refused to accept. Weeks later, the Board elected me to serve out her term, and I am still at it.

Mrs. A. C. Pierson, retiring secretary, gave the following report at Bellaire in 1892:

Number of auxiliaries in the State	143
Numbers of members	3,186
Amount raised for the National Board	$4,145.31

Amount raised for State work	122.46
Balance in the State treasury	1.44

Report for the year ending March 31, 1917, is as follows:

Number of societies	270
Membership of the State	8,563
Missionary Tidings circulated	4,194
Ohio Counselors published by the State Society	7,200
Number of societies on honor roll for perfect work	119
Number of societies observing C. W. B. M. Day	194
Amount raised in specials and on C. W. B. M. Day	$10,185.10
Contributing churches	85
Amount contributed by churches	$5,213.84
Total amount sent to the national treasury	41,575.90
Amount for State Development Fund	4,478.57
Amount received at district convention and subscriptions to *Counselor*	284.09
Grand total raised	$46,338.56

Curiosity led me to search the records of the C. W. B. M. in Ohio from its beginning, to see how much the State has really contributed. The records show that from 1875 to 1892 there was raised, $36,817.27, and during the twenty-five years since then there has been raised $529,806.67, making a grand total for all purposes of $566,623.94.

It is interesting to know the cost of service in the past twenty-five years. The average salary of the secretary was $854 per annum, and the average wage of office help was $103.70 per annum, or an average of $957.70 for salaries per year.

I have attended 945 district conventions in this time, thirty State conventions and twenty-five national conventions, making 995, and made 1,990 convention addresses. Have averaged ninety-seven places visited in the interest of the work each year, occupied pulpits about thirty

Sundays in each year, often speaking three and four times each Lord's Day when out, and had a hand in all the work of the church, teaching in Sunday school, reviewing the schools, meeting the Junior C. E. or Circles in the afternoon and organizing societies, as well as speaking every evening somewhere.

The office work has been largely done by myself, having help only nine out of the twenty-five years. We have published for many years a monthly paper of sixteen pages, with 7,200 copies per issue, now bimonthly, owing to high cost of paper. We have a well-equipped office, and the Board is quite willing to provide all the office help necessary to carry on the work.

As we look back over the years, some things seem very like dreams. In 1894-96, the one great thing was to introduce the State dues of five cents per month. It took more time, patience and grace to have this small coin adopted as a part of our regular work than it would now to raise as many thousand dollars. So the story of the nickel, from the day it was launched in Chicago in 1893, when W. T. Moore, on a visit from England, ridiculed us for talking such small things. He said that when he left America the women were talking ten-cent pop-guns, and now, after nearly twenty years, they are considering a smaller gun. Mrs. Burgess rose and said that we women had killed much opposition to missions with the ten-cent gun and expected to enlist a great army with the five-cent ones, and her saying has come true. Ohio has from this fund paid the first thousand dollars for the union college in Ginlin College for girls at Nanking, China; has sent three organs to India to sing the gospel

into the hearts of the natives and to cheer the homes of the missionaries; has helped negro churches to build, and contributed many a hundred to the national treasury. Ohio has in the twenty-five years paid for the Maudha (India) mission station building, the South American Christian Institute, a native church in Mexico, built a sewing cabin at Lum, Ala., and equipped it with material and machines. Ohio has now fifteen living links supported under the C. W. B. M., organized within the last ten years, and we trust it will be one hundred before another ten years passes.

Consider some of the great things the National Board has done in the past. We have seen, in the twenty-five years, the beginning of the Bible Chair work, and this has done one thing for the church; namely, made us known among the educated peoples as nothing before had done. Men and women are in every land who have studied under these teachers. We have seen work opened in Africa, China, Canada and Oriental work on the Pacific coast. The mountain work has been handed over to us by the brethren. We were present at Kansas City when the Smith brothers (C. C. and B. L.) came and offered us a $70,000 gift from the American Christian Missionary Society, and all the responsibility of training the negroes of the Southland, and we accepted it and proved our ability to teach school.

We have, with pride in the churches, seen the leaders show such willingness to help those women, too, and have cause to believe it is only a beginning of what shall be. We have also seen the day now when the work of the C. W. B.

M. shall be taught in Sunday school and doubt not that the time is near at hand when the children shall make an offering through the school to this Board that has for so many years trained the children for leadership in missions.

In looking over my parish, I can see no cause of complaint, but, on the other hand, much in which to rejoice. The ministry of Ohio has been most helpful and cordial in assisting the women in the work. We see an educated constituency in missions because of mission-study classes and libraries. We have four thousand homes reading the *Missionary Tidings,* and seven thousand reading the *Ohio Counselor.* We distribute thousands of leaflets each year among the societies. We urge the women to attend interdenominational summer schools of missions.

We have organized the young ladies into Mission Circles where they are receiving the very best of training for larger service. We still guide the children in the knowledge of the world need of the Saviour, and last, but greatest of all, the prayer life of the members of these missionary organizations permeates the whole church, so that every interest receives a kindly hearing in a church where an active group of C. W. B. M. women live, teach, give and pray, and they are ready to serve at home as well as in the wide world.

I can not close this survey without acknowledging the debt I owe to Bro. Alanson Wilcox, as he was secretary of the O. C. M. S. during the first several years of my work and greatly aided me and was always making a place for my work. Then, Robert Moffett served for seven more years. I learned very much from him of

the spirit of the early work of the C. W. B. M. It was he who helped establish it in Ohio, and we who now live and work owe much to Robert Moffett, Isaac Errett and others, as well as to Mesdames Sloan, Gerould, Powers and Weeden.

The five-year campaign, in which societies, members and funds are to be doubled, is a goal worthy of the daughters of such fathers and mothers in the faith. Ohio is to have 500 societies, 10,000 members and $70,000 in 1921. Help us make Ohio a missionary brotherhood; plant this spirit in every congregation and they will prosper.

XXVII

THE CHURCH AT HILLSBORO

THE church at Hillsboro was planted in 1888. W. D. Moore and Alanson Wilcox, of the O. C. M. S., had done preliminary preaching in the court-house. The O. C. M. S. secretary paved the way for the great meeting held by Evangelist J. V. Updike. He wrote as follows for the county paper:

"The religious people known as disciples of Christ have had a remarkable growth. They started in Ohio about sixty years ago, and have 450 churches in Ohio. In the whole country they number a million communicants. They sustain thirty institutions of learning and thirty periodicals. They have missionaries in foreign lands. One of their home societies has expended $1,500,000, and added to the churches fully one hundred thousand members.

"In doctrine the disciples claim to take advanced ground. Instead of trying to reform the modern churches, which have more or less, as they claim, departed from the teaching and practice of the apostolic church, they aim at a restoration of the teaching, faith and practice of the original church planted by Christ, through his apostles, and which commenced fifty days after the death of the Saviour. They claim to recognize all that is Scriptural and divine in all the

churches, and to object only to that which is merely human in origin. There is only one article in their formula of faith, which declares Jesus to be the Christ, the Son of God. Building on this truth, they claim that believers will be baptized and follow the teaching of the New Testament as the rule of life, and will build up Christian character which will hereafter admit persons into the presence of the Lord.

"In pleading for original Christianity, they advocate the unity of the household of faith, and to this end all human opinions must be discarded as tests of fellowship, and only the divine will can be made the standard of faith and practice.

"The disciples have thirteen churches in Highland County, and the people of Hillsboro will have an opportunity to learn more of this remarkable people.

"A tent has been secured, and the successful evangelist of northern Ohio, J. V. Updike, assisted by Singing Evangelist J. E. Hawes, will commence the meeting the last of May."

In the meeting Hawes sang the following hymn:

THE DAY OF PENTECOST.

The day of Pentecost the Holy Spirit came,
He sat upon apostles and looked like lambent flame;
He taught what Christ had told them, they wrote it in a book,
And in that book—the Bible—he tells us where to look.

CHORUS.

Now the Spirit holy, he will guide us safely.
If we read the Bible, there he guides aright;
Now the Spirit holy, into life and glory,
He will guide us safely, if we trust his light.

The day of Pentecost, the church of God began,
And Peter said to sinners: "Repent now while you can;
You must obey the Saviour, he will your sins forgive,
And thus the Holy Spirit with you will always live."—CHO.

The day of Pentecost, the law of God went out;
Three thousand sinners then obeyed, the name of Christ to shout.
So, now let all receive him, his word has not been changed;
It is the only safe way, from earth to heaven arranged.—Cho.

This hymn has in it the poetry of truth. The tune was well adapted to the words, and the hymn became popular.

Some negroes attended the tent meeting, and one afternoon an old negro, sitting a few seats from the front, gradually raised up as Updike began to warm up, and then, raising his hand, bringing it down with two blows, cried out, "He's gettin' dar, he's gettin' dar." And he did get there with eighty baptisms and forty-six other additions—in all, 126—and the church was organized.

This is only a sample of the work done by the Ohio Christian Missionary Society.

XXVIII

CENTRAL OHIO

PIONEER ministers of central Ohio were: R. R. Sloan, R. Moffett, John Encell, Cyrus McNeeley, Alexander Hall, J. G. Mitchell, Nathan Mitchell, Israel Belton, D. A. Hannum, A. Gardner, John Hick, L. M. ,Harvey, John Sinclair, E. Worther, Nathan Moody, J. M. Dicky, W. Michem, J. Kenderson, Mahlon Martin, Benjamin Lockhart, D. Shrapless, C. E. Van Vorhis, Wm. Hayes, Andrew Burns, Henry Dixon, John Read, S. R. Willard, O. Higgins, T. D. Garvin, J. H. Garvin, T. N. Madden, A. Lemert, J. B. Millison, A. Skidmore, S. P. Moody, Q. A. Randall, N. A. Walker, Adam Moore, M. Riddle, J. W. Lowe, Isaiah Jones, W. S. Lowe, W. L. Neal, A. B. Williams, James Williams, S. B. Teagarden, R. Winbigler, Hiram Wood, J. A. Barr, A. B. Way, Timothy J. Newcomb, Wm. Dowling, Hiram Wood, S. McBride, L. R. Norton and others.

Doctor Wm. Hayes.

Back in the thirties and forties and fifties, the Restoration movement depended very largely upon an itinerant ministry. And even in the sixties and seventies and eighties the "stalwarts" made long journeys on horseback and in buggy—proclaiming, as they went, the catholic plea for

union which fired communities and resulted in our present influential churches.

"There were giants in those days"—not only in the pulpit, but by the roadside. It was a day of free entertainment for the heralds of the cross, and many houses were known as "preachers' homes."

One of these hospitable houses stood about eight miles from Mt. Vernon, O. It was the home of Dr. Wm. Hayes, a "veritable preachers' hotel." Such men as Isaac Errett, Robert Moffett, Norton, Huffman and Gardner held meetings at the Simmons Church, and they always "put up" with Dr. Hayes. Here the neighbors gathered with the family on the veranda in summer, in the "sitting-room" in winter, and listened to the preacher explain the Scriptures or tell of the progress the cause was making in other places. Here the "big dinners" were served—after the distinguished guest had "said grace." It was a religious home, a hospitable home, a happy home, a great home.

Dr. Hayes was not only the preachers' friend, but himself a preacher of power. He practiced his profession during the week, and on Sunday, when no "regular preacher" was present, he delivered the sermon and dispensed the emblems. He wielded a mighty influence for good in his community, which means that he was a great man.

John Encell

Knox County gave some good Restoration preachers to the cause. James Encell was an able expounder of the Word. He gave illustrated lectures, especially on the Revelation as found at

the close of the New Testament. John Encell was a good singer and evangelist. Wellington was one of the churches he planted. He gave a new version of "The Old Parson's Story," and lovingly dedicated it to the "old preachers":

I'm an old-fashioned kind of a preacher,
The Jerusalem story I tell;
How often, how often I've told it;
Dear story, I love it so well.
For many bright years I've been preaching
The story that came from above,
While earnestly lost ones beseeching
To hear the glad message of love.

'Tis still my delight and my glory
To tell of a Saviour once slain,
That the dying may hear the glad story
Of life through Immanuel's name.
Thro' all of my years yet remaining,
May strength unto me still be given,
This message of mercy proclaiming
To help many hearts' hope for heaven.

Many noble and true ones have left me;
Their pure lives have come to a close;
They sleep in the silent old churchyard,
And there, too, I soon will repose.
Dear battle-worn vet'rans of Zion,
Our stay in this world won't be long:
Let us try to be faithful and cheerful,
And finish it up with a song.

There's a bright crown the faithful awaiting,
A scepter, a robe and a palm,
And glories forever unfading
In the presence of God and the Lamb.
We shall soon meet the loved gone before us,
In the mansions eternally fair:
We shall soon sing the heavenly chorus,
And we'll never grow old over there;
No, we'll never grow old over there.

Alexander Wilford Hall

Alexander Wilford Hall was a remarkable man, and possessed a great memory, and was exceedingly shrewd. He was an antagonist of Uni-

versalism. He soon learned all the arguments of Universalists and passages of Scripture used by them in support of their doctrine—how they construed and supplied them—and framed a reply. He usually contrived to turn their arguments and the Scripture quoted against them. He wrote a book entitled "Universalism Against Itself." It created a profound sensation. Twenty-five thousand copies were sold in two years. It has been issued again in these days and is meeting with sales.

A favorite argument of Universalists of those early days was as follows: "God is infinitely good, so that he would save everybody if he could. But he is infinitely powerful, so that he can save everybody if he will. Therefore, he will save everybody." To this Hall replied—first quoting the Scripture, "Vengeance belongs to me: I will repay, saith the Lord"—"God is infinite in vengeance, so that he would damn everybody if he could. But he is infinite in power, so that he can damn everybody if he will. Therefore, he will damn everybody."

It is said he was to debate with a Universalist, who came with many books; and his first speech was on "The whole human family will finally be made holy and happy." Mr. Hall in five minutes gave his reply, gave a statement of all the arguments the man could produce and replied to them, and sat down before his time was out. The Universalist was so overcome that he refused to go any further, declaring that he "did not come there to debate with a man who knew everything at once and who could talk like lightning." And so the debate ended. The tremendous sale of Hall's book gave him popularity,



Mahlon Martin



Adam Moore



Andrew Burns



Orange Higgins



S. Bottenfield Teagarden



William Dowling



W. L. Neal



J. W. Lowe



Alonzo Skidmore

and he started at Loydsville, O., the *Gospel Proclamation,* and published it there for two years.

Hall, in time, settled in New York City, and was the author of "The Microcosm," "The Scientific Arena," "Immortality of the Soul," and "Problems of Life, Here and Hereafter."

1841—Alonzo Skidmore—1912

Alonzo Skidmore was born in Union County, O., June 7, 1841; died May 20, 1912, at East Liberty, Logan County.

Bro. Skidmore's life was an especially active one from his youth to the close of life.

He began teaching in the public schools at the age of eighteen, and followed this profession nearly all his life. In 1860 he identified himself with the disciples of Christ worshiping at Mill Creek, Logan County. He gave to this congregation much service as elder and minister.

In 1862 he enlisted in the 121st Regiment O. V. I., and served to the close of the war.

In 1865 he was united in marriage to Sarah J. Morse.

Having a deep interest in educational and religious questions, he decided to secure a college training.

In 1874 he, with his family, went to Bethany, W. Va., where he spent four years as a student, graduating with the honors of his class in 1878. The following year he was engaged as a professor in his *alma mater* and as pastor of the church at Bethany. In both of these positions he achieved marked success.

From Bethany he went to South Butler, N. Y., where he held a pastorate. The next place to call him was a college at North Middleton, in

Kentucky, with E. V. Zollars as coworker. Leaving Kentucky, he came back to his old home and, in 1882, organized, at East Liberty, "The Central Ohio College," and conducted it, with fine results, until 1890. During these years of college work in East Liberty he, in co-operation with the Ohio Christian Missionary Society (Alanson Wilcox, secretary), organized the church and ministered to it in many helpful ways.

In 1890 he, with his family, went to Texas, where he accepted a professorship in Texas Christian University. A few years later he returned to Ohio and taught in Hiram College. In 1894 he accepted a call to the church at Marion and remained with this church six years. At the close of this pastorate he again came to East Liberty, where he lived and wrought a good work.

During the years of his teaching and preaching he managed his farm by mail, with much success to himself and tenants. He continued to carry on the business of farming, with the idea that he wished to minister, preach and teach as much as possible at his own expense or with as little remuneration as possible. To him the farm was the same as Paul's tent-making, to enable him to live by the work of his own hand and to give to him that needeth.



E. P. Wise



T. L. Lowe



Robert Place



A. R. Teachout



I. J. Cahill



W. H. Cowdery



H. E. McMullins



C. R. Stauffer

SECRETARY AND BOARD OF MANAGERS, O. C. M. S., 1917

XXIX

THE OHIO CHRISTIAN MISSIONARY SOCIETY

THE Ohio Christian Missionary Society is a voluntary association of disciples of Christ for propagating the gospel and helping weak churches. The society is incorporated under the laws of the State of Ohio. The trustees are especially incorporated to hold and manage moneys in the interests of the society.

It was organized at Wooster, O., May 12, 1852. Alexander Campbell was present on the occasion and delivered an address. Isaac Errett was a prominent factor in the meeting. The organization of the society marked the beginning of an epoch in the history of the disciples of Christ. Some years later, while the brethren were still struggling with the vexed problem of co-operative missionary work, Alexander Campbell earnestly exhorted the brethren to be steadfast in this enterprise, "for," said he, "the whole future of organized missionary work among the disciples of Christ depends on the Ohio Society."

Before the organization of the society, co-operative work had been done in northeastern Ohio. From 1827-30, Walter Scott, as the evangelist of this co-operation, worked within the territory of the Mahoning Association. This early co-operation accounts for the strength of the disciples in the Western Reserve. Its con-

tinuance and extension at that time would have covered the whole State. Later there arose some objection to co-operation. In the interest of hoped-for peace, the brethren yielded to the objectors, and the co-operative work ceased in 1830.

More than a score of years were wasted in demonstrating the impractical nature of the theories that had disrupted a vital and conquering work. Then wise brethren were impelled to return to the old and eminently Christian way of fraternal co-operation for aggressive work of enlargement.

From 1852 this co-operative work has had the untiring devotion of wise and good men. Many leading brethren served freely in unofficial capacity. Men held in honor in all the churches of the State served as officers and employees.

The presidents of the society have been: David S. Burnet, J. P. Robison, R. M. Bishop, Isaac Errett, R. R. Sloan, B. A. Hinsdale, T. D. Garvin, R. Moffett, W. M. Dowling, E. B. Wakefield, J. Z. Tyler, A. J. Marvin, E. V. Zollars, Russell Errett, J. M. VanHorn, C. J. Tannar, G. P. Coler, S. L. Darsie, J. W. Allen, J. A. Lord, H. McDiarmid, Benj. L. Smith, C. W. Huffer, Justin N. Green, J. G. Slayter, M. L. Bates, A. M. Harvuot, A. R. Webber, H. Newton Miller, J. E. Lynn, T. W. Pinkerton, I. J. Cahill, Geo. Darsie, John P. Sala, W. F. Rothenburger, P. H. Welshimer, W. D. Ward, T. L. Lowe, C. B. Reynolds.

The corresponding secretaries have been: Lee Lord, Isaac Errett, A. S. Hayden, J. H. Jones, W. A. Belding, R. R. Sloan, Robert Moffett, Alanson Wilcox, S. H. Bartlett, H. Newton Miller, I. J. Cahill.



S. M. Parker



P. H. Welshimer



L. G. Batman



C. R. Sine



C. B. Reynolds



C. M. Rodefer



Noyes P. Gallup



C. A. Hanna

OTHER LEADERS IN O. C. M. S. WORK

The financial plan of the earlier period provided that offerings should be sent to the district secretaries. Half the amount was retained and expended within the borders of the district, under the direction of the district officers. The remainder was forwarded to the State secretary and expended under the direction of the State Board of Managers.

This order was later changed, and all offerings are sent to the State Board of Managers. This concentrates the work and makes it more effective.

Under this plan the results have been gratifying. In seventeen years—1900 to 1917—exactly one hundred churches received assistance, including twenty that were yet mission churches at the end of the period named. These hundred churches have a membership of eighteen thousand, hold church property valued at $750,000, and are now themselves contributing to missions $12,000 per year. The new plan has met the changed conditions successfully.

The secret of success in planting the cause in the cities that have become so numerous in Ohio, is to give such strong support that the work may be pushed vigorously from the first. This course inspires confidence in the public mind and gives the new work a great advantage. The plan of placing all funds in the hands of the State Board of Managers has made such a course possible.

Evangelistic Work

The preaching of the gospel is the prime purpose of the Ohio Christian Missionary Society. In addition to supporting the preaching of the gospel by ministers stationed in mission

churches, the society has always laid stress on evangelism. Walter Scott, under the employ of the Mahoning Association, did a wonderful work at the psychological moment before the present society was organized.

In the earlier days, among men who served in that capacity, were Benjamin Franklin, Harrison Jones, Knowles Shaw, O. A. Burgess, L. L. Carpenter, W. A. Belding, Wm. Dowling, A. Burns, J. W. Lanphear, Lathrop Cooley, J. J. Moss, A. B. Green, Wm. Hayden and many others. The number of able workmen, good and true, sent out through the district boards of the State Society are too many to name, and the system of records under that plan did not provide for preserving the names.

Since 1900 the men who have served as evangelists for more than a single meeting are: Allan Wilson, Robert Moffett, O. L. Cook, D. W. Besaw, John E. Pounds, G. F. Crites, Bowman Hostetler, C. A. Kleeberger, G. A. Ragan, Percy H. Wilson, J. O. Shelburne, J. G. Slayter, M. B. Ryan, S. H. Bartlett, H. Newton Miller, I. J. Cahill, T. J. White, L. I. Mercer, C. N. Williams, Traverce Harrison, C. A. MacDonald, W. H. Boden. Other men held each a single meeting, and many pastors of the State held "volunteer" meetings under direction of the State Society.

In pioneer days a single evangelistic meeting sufficed to establish a self-supporting church. In these days of higher standards it requires more to constitute a self-supporting church. Besides, the fixed conditions of an old community do not allow as speedy results as when communities were new. The evangelistic work continues to be fruitful.

In 1902 the Marietta church-house was wrecked by a cyclone. Through the influence of the O. C. M. S., the church received generous and timely help from the churches of the State.

In March, 1913, the State was visited by an unprecedented calamity. A great storm swept over the whole State, bringing a devastating flood that wrought tremendous destruction in the valleys of the Muskingum, the Scioto, the Miami and the Ohio. Official returns showed a loss of 460 lives in the State; 4,200 homes were destroyed and 40,500 people rendered homeless.

In the awful devastation and loss disciples were heavy sufferers. Three churches were totally destroyed. Scores suffered heavily. The O. C. M. S. received over $7,000 for the relief of the flooded churches. This amount was distributed among seventeen of those most heavily afflicted. Every year churches are guided through serious problems of indebtedness or strife or scandal.

The very existence of such an agency as the State Society is a source of strength to the work everywhere in the State. When the flood came there was an agency ready to hand to call for help and convey it to the place of need. The calamity wrought far less injury to the churches because there was a tried and trusted means to carry the needed help.

Permanent Funds

An important feature of the work of the missionary society is the accumulation of funds, the income of which is devoted to the work. Such funds are a bulwark of strength. The society now has in trust:

Burnet Educational Fund	$ 25,385.03
Trust funds for individual churches	7,000.00
Funds for use in special fields	6,000.00
Evangelistic funds	28,708.60
General funds	24,367.97
Annuities	20,325.00
Emergency Building Fund	4,047.05
A total of	$115,733.65

The Ohio Society has fostered the work of the American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, and the Sunday-school work of the society stimulates the life of all the schools. They receive strength from this ministry and, in turn, they minister through all the missionary and benevolent agencies.

The society statistics aggregate 214,610 days of service; 126,720 sermons; accessions, 56,427; churches organized, 353; money disbursed, $725,-949.09; cost of each accession, $12.

Objections

Objections have been made by individuals and churches to co-operative work in evangelizing, or society work. The answer was, "Let there be light." Newspaper opposition to co-operation does not always reflect the feelings of the masses. When the opposition of this character appeared, articles were written furnishing Scriptural arguments for co-operation and bristling with the facts of the present times and missions and evangelistic work. This has done much toward overcoming the objection.

Then, it was constantly declared that no society or co-operation has any ecclesiastical authority. It was affirmed that such associations are voluntary and have but one object, and that

is to give wings to the gospel in harmony with the commission in which Christ says: "Go into all the world and preach the gospel to every creature." The objectors who hang back and stay at home are not in line with Christ's spirit and teaching, and are in the unscriptural way and should change their attitude. Sister Lhamon said: "The way that hangs back and says 'I won't go this way,' and 'I won't go that way,' and does not go at all, is the most unscriptural thing under heaven."

One way to silence objectors to society work was to ask them to systematically, conscientiously and perseveringly prosecute some way they have that will do the work. We will not oppose you, but bid you Godspeed. The world is perishing, and by all Scriptural and expedient means we must go and save them from sinning and thus save ourselves.

Objections have mostly disappeared.

The Ohio Paper

For at least thirty years the O. C. M. S. has published a monthly paper, a kind of necessity for communicating with the churches. For ten years it was called the *Ohio Standard,* then the *Harbinger;* now it is called *Ohio Work.* This paper emphasizes the home missionary and Sunday-school work. Churches planted in Ohio mean more contributions for other lands. Each number of the Ohio paper contains church news, facts as to the progress of the cause and incentives to faithfulness and diligence in serving the Lord. Many people in Ohio are practically as unreached by the gospel as are the pagans of Africa. They do not come to the churches and



Mrs. R. R. Sloan



Mrs. A. M. Atkinson



Mrs. C. N. Pearre



Mrs. M. M. B. Goodwin



Lois White MacLeod



Mrs. Ida Sloan Weedon



Lillie A. Faris



Miss M. M. Boteler



Florence Mitchell

OHIO'S GOOD AND FAITHFUL DAUGHTERS WHOSE WORKS FOLLOW THEM

the churches do not go to them. There is close contiguity, but no real contact. These people are perishing at our door. Shall Christian people stand rigid, frigid statues and onlookers, caring nothing for the unsaved? So wrote the Ohio paper, and a noble Christian woman emphasized this home work as follows:

THE WORK AT THE DOOR.

MATTIE M. BOTELER.

Far back from the ages departed,
There cometh a message anew,
And these are the words, O my brother,
That Jesus is saying to you:
"While workers are fainting around you,
Stand careless and idle no more;
Lift up your eyes to the harvest
That lieth in front of your door."

Though small seems our strength for the labor,
Though little of worth is our mite,
The least that we do for His service
Can never be lost in His sight;
For the Father above, on his children,
Unmeasured his blessings will pour,
Who take up the work uncomplaining,
That lieth in front of the door.

We may send out the news of salvation
To the nations in darkness and sin;
We may go to the uttermost places
And gather the straying ones in;
But God is not pleased with our labors,
Though bravely the burden we bore,
While the field that is ripened to harvest
Lies neglected in front of our door.

Though we know not the scope of our labors,
We may snatch from the burning some brand
By faithfully, earnestly doing
The duty that lieth at hand;
And the gospel we love may be carried
By him to some far-distant shore,
Because we've been true to the duty
That lieth in front of our door.

To the church the commission was given
That all nations be bidden to come,
But those who will carry the message
Must be given the gospel at home:
And the sooner His glory will reach them,
Who sat in the darkness before,
If we faithfully gather the harvest
That lieth in front of our door.

Another wrote: "As patriots, disciples of Christ in Ohio should do more evangelistic work. Paul had a dispensation of the gospel of Christ, but he did not forget Israel. The love of drink, the love of money, the love of worldly pleasure, should not be the dominating ideas in our Ohio civilization. The people must be educated and Christianized. Philanthropy needs to rise above self-gratification, and plan for purity and intelligence in our homes. Christ lived and died for others. When the disciple acts Christlike there will come exhilaration of joy, and activities becoming the patriot and philanthropist and Christian.



S. H. Bartlett



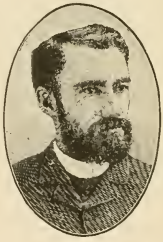
R. R. Sloan



Robert Moffett



Knowles Shaw



M. B. Ryan



O. A. Burgess



H. D. Carlton



A. Chatterton



W. H. Hopson

PROMINENT SECRETARIES, O. C. M. S., AND NOTED PREACHERS OF OHIO

XXX

ANNALS OF THE O. C. M. S.

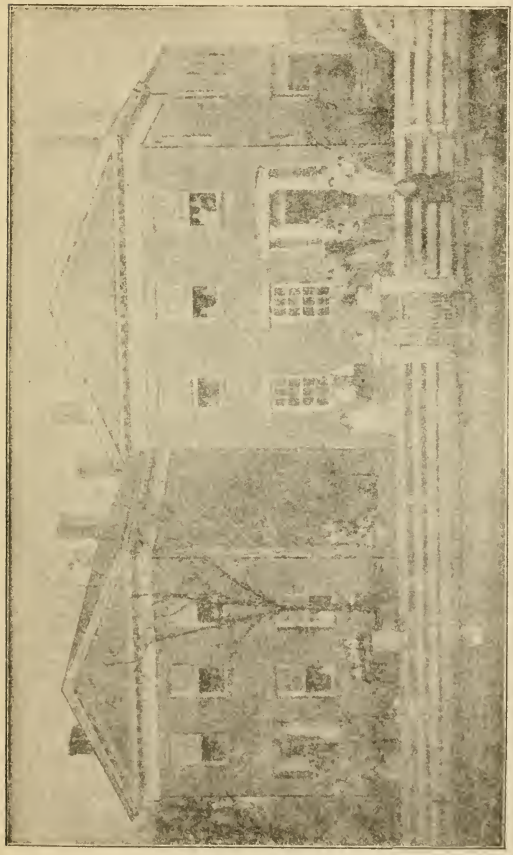
1815—R. R. Sloan—1877

THE Ohio Christian Missionary Society was organized in 1852. R. R. Sloan was present from Mt. Vernon, O. He came to Mt. Vernon in 1844. For six years after his advent there was no church of disciples at Mt. Vernon. He had been reared in the New Testament order of teaching in western Pennsylvania, where was his place of birth. During the six years he was a member of the church at Jelloway. Through his influence, J. H. Jones was secured as evangelist, and on the 31st day of January, 1850, the church at Mt. Vernon was organized with R. R. Sloan as overseer. He lived in Mt. Vernon twenty-two years and moved to Cleveland in 1866.

He was one of the forty-one delegates of churches that, in Wooster, in 1852, organized the Ohio Christian Missionary Society. He was on the committee of five to propose a constitution. He was also made one of the Board of Managers. From that time to his death he held an official position in the organization. He was elected corresponding secretary in 1861. Previous to this time no one had been found who could give his entire time and talents to the work of the society. "For eight years," says Isaac Errett, "this faithful pilot stood at the wheel in all weathers, at all seasons, holding the vessel

steadily against adverse winds, beating up against wind and tides and steering through difficulties and perilous places with sleepless vigilance and excellent skill. When he could be spared from the helm, he was found tugging at the oars. He was captain, mate, steward, cabin-boy and sailor all the time—drilling the crew, laying in provisions, keeping the log-book, inspecting the stores, and making the reckonings. Under God, this society owes more to his unyielding patience, unconquerable purpose and untiring industry, for its success, than to any other man." At the time he took the work some of the churches had preaching twice, some once a month; some had a "meeting of days" once a year. Some so-called churches were but names, answering no useful purpose known to God or man. Perhaps there were only three in the State that had constant pastoral labor. The hour had come for an organizing mind that could devise methods, direct large operations, and educe order and system out of the reigning chaos. In giving counsel to the brethren, in looking up preachers for churches and churches for preachers, in stimulating home enterprise, in arranging meetings, his services were valuable. His distinctive work was to extend the district missionary organizations, and in all ways to give unity, continuity and universality to our work. He had the courage and patience to labor for organization needed for the future as well as for immediate results.

He met with opposition, but he ably defended his work. He was a living epistle to all Ohio disciples. He had the physical and mental capacity for an immense amount of work. He pushed



MT. VERNON FEMALE SEMINARY, CONDUCTED BY R. R. SLOAN AND MRS. SLOAN

his work with unyielding faithfulness, sometimes patiently plodding, sometimes energetically driving, but always busy, always cheerful. He worked so noiselessly that he almost seemed to be a man of leisure! He seemed never to grow discouraged or to lose hope. His longsuffering was the salvation of many an enterprise which he had in hand. Some one has said that his most serious faults and troubles originated in his goodness.

During the time of Bro. Sloan's residence in Mt. Vernon he was intimately identified with the educational, moral and religious interests of the town. He taught a boys' school and Mrs. Sloan taught girls in her own home. In 1852 the male academy disappeared and the Female Institute stands alone. Later the institute changed into the Mt. Vernon Female Seminary. This was Bro. Sloan's greatest service, with the exception of his missionary work. The seminary, as a place of Christian education, paid back manyfold the capital put into it. The wives and daughters of many disciples in Ohio called the school a success. Faithful work done for our fellow-men, like love from which it springs, is never lost. It is more blessed to give than to receive. Those who give, at least get the blessing. "Talk not of wasted affection, affection never was wasted. If it enriches not the heart of another, its waters returning back to their springs, like the rain, shall fill them full of refreshment: that which the fountain sends forth returns again to the fountain."

When Bro. Sloan was called away to meet the heavenlies he was president of the Ohio Christian Missionary Society.

Robert Moffett

Robert Moffett was the second great corresponding secretary of the Ohio Christian Missionary Society, commencing at the close of R. R. Sloan's term of office. His first term of service began in 1867 and continued to 1884 (fifteen years). The following statement of his work, in the main, was made when he voluntarily gave the work into other hands:

"These years have been years of sacrifice in ways which a preacher who wishes to keep abreast of the times, and increase his pulpit ability, well understands. It has been a sacrifice to his family, who have needed so much of his presence and counsel. He has served under the promptings of duty to the church at large and to the cause of missions, which has ever been dear to his heart. His services for the society have intensified his love for it. During his service in Ohio, work has touched on every side of Christian enterprise. Through all the drudgery of clerical work, at his desk and in the field; through all the responsible exercises of conventions and public assemblies; through the delicate and harassing investigations of church troubles; and through the anxieties which drive sleep into the wee hours of the night—through fifteen years of such a multitude of cares he has passed in much feebleness, but he trusts with recognized faithfulness. His reward is in whatever good may have been accomplished. Year by year he has put into lists and tables the churches visited, organized and fostered, the meetings held, the number of converts gained, the amount of money raised and disbursed as the visible fruitage of

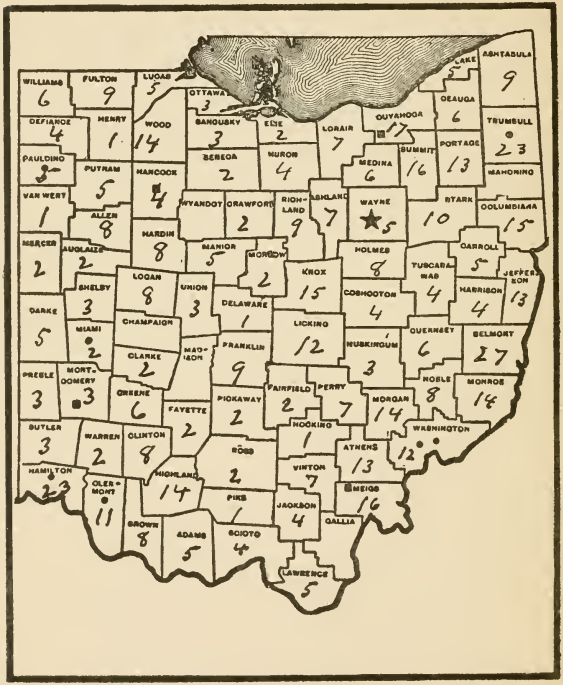
the society's work. But how many churches have been saved from wreck; how many new converts became, in time, pillars in the church; how many Christians saved from ruin; how many hearts comforted; how many feeble knees strengthened; how many holy aspirations enkindled; how many little fountains opened, which have become, in time, the wide and beautiful rivers of blessing and peace—these are chronicled only in heaven, and will be reported at the final convention of all the saints."

Perhaps no person among the disciples of Christ did more for organized missionary work than Robert Moffett. He co-operated with the American Christian Missionary Society and helped fight its battles. He was corresponding secretary of that society for several years. He sympathized with the Foreign Christian Missionary Society and helped it to the right of way in the Ohio churches and Sunday schools. He was a helping friend to the Christian Woman's Board of Missions, and all the enterprises of the churches of Christ. As an eloquent speaker he was surpassed by few, if equaled by any. After eleven years' interim, he was again elected secretary of the O. C. M. S. and served four years.

HISTORICAL TABLE SHOWING THE PLACE AND PRESIDENT OF THE ANNIVERSARIES OF THE OHIO CHRISTIAN MISSIONARY SOCIETY

PLACE	PRESIDENT
1852—Wooster	D. S. Burnet
1853—Mt. Vernon	D. S. Burnet
1854—Bedford	D. S. Burnet
1855—Akron	D. S. Burnet

1856—Mt. Vernon.....J. P. Robison
1857—Wooster.....J. P. Robison
1858—Massillon.....J. P. Robison
1859—Wooster.....J. P. Robison
1860—Bellefontaine.....R. M. Bishop
1861—Mt. Vernon.....R. M. Bishop
1862—Wooster.....R. M. Bishop
1863—Shelby.....R. M. Bishop
1864—Bellefontaine.....R. M. Bishop
1865—Ashland.....R. M. Bishop
1866—Akron.....R. M. Bishop
1867—Dayton.....R. M. Bishop
1868—Mt. Vernon.....R. M. Bishop
1869—Alliance.....R. M. Bishop
1870—Mansfield.....Isaac Errett
1871—Dayton.....Isaac Errett
1872—Painesville.....Isaac Errett
1873—Wooster.....Isaac Errett
1874—Toledo.....Isaac Errett
1875—Steubenville.....Isaac Errett
1876—Akron.....R. R. Sloan
1877—East Cleveland.....R. R. Sloan
1878—Mt. Vernon.....R. R. Sloan
1879—Lima.....B. A. Hinsdale
1880—Warren.....B. A. Hinsdale
1881—Dayton.....B. A. Hinsdale
1882—Columbus.....T. D. Garvin
1883—Cleveland.....L. R. Gault
1884—Akron.....R. Moffett
1885—Wilmington.....R. Moffett
1886—New Lisbon.....R. Moffett
1887—Kenton.....Wm. Dowling
1888—Columbus.....J. Z. Tyler
1889—Youngstown.....A. J. Marvin
1890—Dayton.....E. V. Zollars
1891—Ashland.....Russell Errett



MAP OF OHIO COUNTIES
NUMBER OF CHURCHES IN EACH

1892—Bellaire.....J. M. Van Horn
1893—Canton.....C. J. Tannar
1894—Findlay.....G. P. Coler
1895—Columbus.....G. T. Smith
1896—Toledo.....S. L. Darsie
1897—Hiram.....J. W. Allen
1898—Salem.....J. A. Lord
1899—Wilmington.....H. McDiarmid
1900—Mansfield.....B. L. Smith
1901—Akron.....C. W. Huffer
1902—Columbus.....Justin N. Green
1903—Lima.....J. G. Slayter
1904—Cleveland.....M. L. Bates
1905—Newark.....A. M. Harvuot
1906—Uhrichsville.....A. R. Webber
1907—Dayton.....H. Newton Miller
1908—Columbus.....J. E. Lynn
1909—Elyria.....T. W. Pinkerton
1910—Toledo.....I. J. Cahill
1911—Portsmouth.....Geo. Darsie
1912—Canton.....John P. Sala
1913—Lima.....W. F. Rothenburger
1914—Bowling Green.....P. H. Welshimer
1915—Nelsonville.....W. D. Ward
1916—Mt. Vernon.....T. L. Lowe
1917—Bellefontaine.....C. B. Reynolds

LIST OF CHURCHES BY COUNTIES

Adams County.—Bethlehem, May Hill, Moore's Chapel, Newport, Peebles.

Allen County.—Auglaize Chapel, Beaver Dam, Bluffton, Garfield Chapel, Garfield Memorial, Lima (South), Lima (Central), Rousculp.

Ashland County.—Ashland, Clear Creek, Jeromesville, Nankin, Loudonville, Polk, Sullivan.

Ashtabula County.—Ashtabula, Geneva, East Trumbull, Hartsgrove, Orwell, Penn Line, Rock Creek, Trumbull, Trumbull Center.

Athens County.—Athens, Beech Grove, Chauncey, Glouster, Green's Run, Hooper's Ridge, Jerseyville, Luhrig, New Marshfield, Millfield, Nelsonville, Taylor's Ridge, Trimble.

Auglaize County.—St. Mary's, Uniopolis.

Belmont County.—Barnesville, Bellaire, Belmont, Belmont Ridge, Bend Fork, Bethesda, Boston, Captina, Centerville, Chestnut Level, Dover, East Richland, Paynes Corners, Egypt, Flushing, Glencoe, Grand View, Hendrysburg, Hunter, Martins Ferry, Morristown, Rehoboth, Somerton, Shadyside, Washington, Uniontown, St. Joe.

Brown County.—Georgetown, Hamersville, Liberty Chapel, Macon, Mt. Orab, Ripley, Sardinia, Russellville.

Butler County.—Hamilton (First), Hamilton (Lindenwald), Macedonia.

Carroll County.—Augusta, Berea, Malvern, Mt. Olivet, New Harrisburg.

Clark County.—Springfield, Springfield (Colored).

Clermont County.—Bethel, Chilo, Felicity, Lerado, Monterey, Modest, Mulberry, Moscow, New Richmond, Rural, Withamsville.

Clinton County.—Blanchester, Macedonia, Martinsville, New Antioch, New Vienna, Sabina, Wilmington (First), Wilmington (Walnut St).

Columbiana County.—Columbiana, East Fairfield, East Liverpool (First), East Liverpool (Second), East Palestine, Hanoverton, Kensington, Lisbon, New Alexander, New Garden, Rogers, St. Clair, Salem, Salineville, Wellsville (First).

Coshocton County.—Coshocton, Spring Mountain, Tiverton, Walhonding.

Crawford County.—Bucyrus, Galion.

Cuyahoga County.—Bedford, Chagrin Falls; Cleveland: Broadway, Crawford Road, Dunham Avenue, Euclid Avenue, Franklin Circle, Glenville, Highland Avenue, West Boulevard, Miles Avenue, Collinwood, Lakewood; North Royalton, Solon, Glen Willow.

Darke County.—Burkettsville, Carnahan, Greenville, Palestine, Yorkshire.

Defiance County.—Farmer Center, Hicksville, Sherwood, West Milford.

Delaware County.—Center Village.

Erie County.—Sandusky.

Fairfield County.—Lancaster, Violet Chapel.

Fayette County.—Pleasant View, Washington C. H.

Franklin County.—Columbus: Broad Street, West Fourth Avenue, Chicago Avenue, Wilson Avenue, South, Linden Heights, East, Hill Top, Indianola.

Fulton County.—Delta, East Chesterfield, Fayette, Franklin, Inlet, Lyons, Tedrow, Wauseon, Winameg.

Geauga County.—Auburn, Chardon, Chesterland, Fowlers Mills, Montville, Thompson.

Green County.—Bowersville, Grape Grove, Ferry, Gladstone, Jamestown, Xenia.

Guernsey County.—Bates Hill, Byesville, Cambridge, Creighton, Harmony, Quaker City.

Hamilton County.—Carthage; Cincinnati: Central, Eastern, Camp Washington, Fairmount Central, Evanston, Columbia, Richmond, North Side, Walnut Hills; Harrison, Madisonville, Miami, Mt. Healthy, Norwood, White Oak; Cin-

cinnati (Colored): College Hill, Clark Street, Walnut Hills, Lockland, Kenyon Avenue, Oxford.

Hancock County.—Bethel, Findlay (First), Findlay (Second), McComb.

Hardin County.—Ada, Blanchard River, Dunkirk, Mt. Victory, Kenton, McGuffey, Reeds, Ridgeway.

Harrison County.—Hopedale, Tippecanoe, Nottingham, Tappan.

Henry County.—Malinta.

Highland County.—Buford, Danville, Fairview, Greenfield, Hillsboro, Lynchburg, Mt. Olive, Mt. Zion, Mt. Washington, Mowrystown, Pricetown, Sugartree Ridge, South Liberty, Union.

Holmes County.—Glenmont, Holmesville, Killbuck, Millersburg, Nashville, Ripley, Union Grove, Welcome.

Hocking County.—Carbon Hill.

Huron County.—Greenwich, North Fairfield, Norwalk, Boughtonville.

Jackson County.—Byer, Four Mile, Jackson, Ray.

Jefferson County.—Bergholz, Brilliant, Hammondsville, Irondale, New Somerset, Phillips, Plum Run, Smithfield, Steubenville (First), Steubenville (Second), Toronto, Unionport.

Knox County.—Bell, Bladensburg, Centerburg, Danville, Dennis, Howard, Grove, Martinsburg, Messiah, Millwood, Milwood (First), Mt. Vernon, Palmyra, Waterford, Brink Haven.

Lake County.—Mentor, Mentor Plains, Painesville, Perry, Willoughby.

Lawrence County.—Athalia, Bend Fork, Ironton, Jep, Chesapeake.

Licking County.—Croton, Eden, Fallsburg, Hebron; Newark, North Side, West Side; Perryton, Rocky Fork, Utica, York Street.

Logan County.—Belle Center, Bellefontaine, Big Springs, East Liberty, Middleburg, Rushsylvania, Rush Creek, West Mansfield.

Lorain County.—Elyria, Fields, Kipton, La Porte, Lorain, North Eaton, Wellington.

Lucas County.—Toledo: Central, Norwood, East, South; White House.

Mahoning County.—Austintown, Canfield, Greenford, North Jackson, Lowellville, Sebring; Youngstown: Central, First, Hillman Street.

Marion County.—Kirkpatrick, Martel, Marion (First), Marion, Caledonia.

Medina County.—Brunswick, East Granger, Hinckley, Medina, Wadsworth, Remsen Corners.

Meigs County.—Adams Mills, Bear Wallow, Bedford (First), Bedford (Second), Bradford, Danville, Dexter, Midway, Long Bottom, Middleport, Orange, Reedsville, Rockville, Tuppers Plains, Zion, Rutland.

Miami County.—Fidelity, Piqua.

Mercer County.—Ft. Recovery, Montezuma.

Morgan County.—Antioch, Bishopville, Deavertown, East Branch, Fairview, Malta, McConnelsville, Meigs, Mountville, Pennsville, Stockport, Triadelphia, Tabor, Wolf Creek.

Monroe County.—Antioch, Beallsville, Calais, Cameron, Clarington, Fair Pleasant, Garysville, Goudy, Jackson Ridge, Malaga, Rich Fork, Salem, Stafford, Woodsfield.

Montgomery County.—Dayton: Central, West Side, Santa Clara, East.

Morrow County.—Pleasant Grove, Perry.

Muskingum County.—Frazeysburg, Roseville, Zanesville.

Noble County.—Caldwell, High Hill, Mt. Ephraim, Olive Green, Palestine, Point Pleasant, Salt Run, Summerfield.

Ottawa County.—Elmore, Genoa, Oak Harbor.

Paulding County.—Broughton, Grover Hill, Melrose, Payne, Paulding.

Perry County.—Corning, Crooksville, Hemlock, Mt. Perry, New Lexington, New Straitsville, Shawnee.

Pickaway County.—Derby, New Holland.

Pike County.—Victor.

Portage County.—Aurora, Deerfield, Diamond, Edinburg, Garrettsville, Hiram, Kent, Mantua Station, Mantua Center, Randolph, Ravenna, Shalersville, Souls Corners.

Preble County.—Campbellstown, Eaton, New Paris.

Putnam County.—Forest Grove, Leipsic, Pandora, Pleasant Grove, West Belmore.

Richland County.—Adario, Bellville, Bethany Chapel, Cæsarea, Lexington, Lucas, Mansfield, Shenandoah, Shelby.

Ross County.—Chillicothe, Sugar Run.

Sandusky County.—Clyde, Gibsonburg, Sandusky.

Scioto County.—New Boston, Portsmouth (First), Portsmouth (Grandview), Sciotoville.

Seneca County.—Fostoria, Tiffin.

Shelby County.—Jackson Center, Port Jefferson, Sidney.

Stark County.—Alliance, Canton, Indian Run, Marlboro, Massillon, Minerva, New Baltimore, New Berlin, Sparta, Union Hill.

Summit County.—Akron: High, East Market, North Hill, South, Wabash Avenue; Barberton, Clinton, Cuyahoga Falls, Everett, Inland, Manchester, Mogadore, Steeles Corners, Ghent, Stow, West Richfield.

Trumbull County.—Braceville, Brookfield, Champion, Cortland, East Farmington, Fowler, Girard, Greensburg, Hartford, Howland, Hubbard, Hubbard (North), Lordstown, Mecca, Mineral Ridge, Newton Falls, Niles, North Bloomfield, North Bristol, Southington, West Bazetta, Warren (Central), Warren (Second).

Tuscarawas County.—Dundee, New Philadelphia, Uhrichsville, Dennison.

Union County.—Mill Creek, Richwood, Union.

Van Wert County.—Van Wert.

Vinton County.—Allenville, Air Line, Bethel, Eagle Chapel, McArthur, Radcliff, Union.

Warren County.—Lebanon, Waynesville.

Washington County.—Beverly, Coal Run, Dalzell, Fairfield, Lowell, Marietta, Mile Run, Reno, Fullerton (Union Chapel), Warner, West Marietta, Winget Run.

Wayne County.—Blachleyville, Fredericksburg, Orrville, Shreve, Wooster.

Williams County.—Bryan, Edgerton, Edon, Lick Creek, Montpelier, West Unity.

Wood County.—Bowling Green, Cygnet, Custar, Eagleville, Jerry City, Milton Center, Mungen, North Baltimore, Prairie Depot, Rudolph, Weston, North Weston, West Belmore.



Hugh Wayt



E. A. Wray



F. L. Bustor



George F. Crites



T. Alfred Fleming



C. A. Freer



O. G. Hertzog



S. E. Brewster



Homer T. Messick

XXXI

SUNDAY SCHOOLS IN OHIO

THE Sunday school is only modern in form. The principle is recognized in the Old Testament. The record in Deuteronomy (chap. 6) says: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." During the first centuries of the church, catechetical schools were instituted for the young. Luther and Knox and Wesley, and all the reformers, called attention to educating the children.

Ludwig Hecker, in Pennsylvania, fifty years before the time of Robert Raikes, started some Sunday schools. The modern school, however, grew out of the efforts of Raikes to teach the young how to read, that they might become acquainted with the Scriptures. At first they had paid teachers for instructing poor children; then volunteer teachers; then other than poor children joined in the work; then older persons became interested, and now the school is the church at work systematically studying and teaching the Scriptures.

Jesus says, "Teach all nations," and, as children are a part of the nations, it is the best time to teach them when they are young and in the formative period. "As the twig is bent, the tree is inclined." History shows that the majority of people come to Christ in their young years. The disciples of Christ in Ohio name New Lisbon, Columbiana County, as the second church listed in their world-wide movement for the restoration of the New Testament Christianity. That church was enrolled in 1827 by Walter Scott. Soon the churches began to multiply. At first they did not take kindly to Sunday schools. At that time the schools were used by the sects in teaching their peculiar tenets, and the disciples were prejudiced against them. The new churches had to maintain their own existence, and their Lord's Day meetings partly took on the form of Scripture teaching, and special schools for the young had to come in later in their history. In that early period, old and young disciples each carried a copy of the Scriptures and studied the word of God.

The pioneer Lathrop Cooley is authority for the statement that the school now known as the Bible school of the Franklin Circle Church of Christ of Cleveland was the first school among the disciples in Ohio. It was started soon after 1844. Some of the leaders of the Restoration movement called a convention to meet at Braceville, Trumbull County, in 1846, to consider the advisability of starting schools in all the churches. The convention was well attended and decided to encourage the churches to start schools. As there was much criticism on the literature circulated in the denominational schools of that day, the

convention recommended the preparation of suitable library books for the proposed Sunday schools. D. S. Burnet was selected to write and edit books for an appropriate library. In harmony with this arrangement, in 1856 a library of fifty volumes was published, and known as the Burnet Library. The preface of the first volume of the library has this statement: "This book is the first of a series we design preparing for a Sunday-school library. We have looked over the various libraries extant with much care and interest, and the result of our research is a solemn conviction that out of the multitude of books that have been prepared for Sunday schools, there is perhaps not one that a Christian parent can put into the hands of a child with approbation." The Burnet Library was adopted and used by many of the schools that maintained libraries in that early day. The books are a great improvement over the goody-goody books on the life and death of some boy or girl of saintly attainments, that circulated in sectarian schools. The Burnet books treat of Bible characters and the child-life of Jesus, the boyhood of King David, Americans in Jerusalem (or the Barclay Mission), plants and trees of Scripture, the goodness of God, searching the Scriptures, and subjects that ennoble character, all adapted to interest the young in history, science and Scripture subjects.

The churches, however, did not all proceed to start Sunday schools, or, as we now call them, "Bible schools." The young people sometimes started and maintained schools. Often this was done independent of the older members and officers of the church. For years the schools

went on without any special relation to the churches. The churches made no provision for them in officers or teachers, or special places for meetings, or equipments. Gradually the schools worked their way into the graces of the churches, and they not only tolerated them, but gave them encouragement. They allowed the houses to be divided by curtains to aid in school management. Then they began to build, taking the interests of the school into consideration, till finally some of the meeting-houses have four, ten, or even twenty, rooms for classes and departments of the school.

In 1852 the Ohio Christian Missionary Society was formed. It was made up of volunteer disciples of Christ. Their purpose was to cooperate with one another to enlarge the kingdom of heaven. They did not propose to lord it over the churches, but to lead them into larger cooperative missionary work in the State.

In 1862, the churches having been somewhat united in mission work, in planting new churches and strengthening the weak ones, in the annual convention at Wooster attention was called to Sunday schools as a means of propagating the gospel. The Committee on Order of Business reported the following resolution:

"*Resolved,* That the church having a well-regulated and efficient Sunday school is furnished with the means of perpetuating the gospel."

The record of the convention says: "Pertinent and impressive remarks were made by Hurlbut, Burnet, Begg, Errett, Henry, Wm. Hayden, Brown, Way, France and others." The record then declares that "the discussion of this highly important subject can not be recorded, as would

be well, for a wider benefit. Nothing could be more instructive and edifying or more in season, in prompting and guiding the energies of all the members of the church of Christ in their missionary character. In the midst of this profitable investigation Bro. Burnet moved that the subject of this resolution be referred to a select committee of three brethren, with instruction to report as early as possible in this meeting. The Chair appointed D. S. Burnet, J. M. Henry and A. S. Hayden."

The next day D. S. Burnet presented the following report, which was adopted:

"Your committee to whom you have been pleased to commit the resolution of the Committee on Order of Business on the subject of Sunday schools beg to report as a substitute the following resolution:

"*Resolved,* That the marked success awarded to our Sunday schools encourages us to foster this agency for recruiting the churches of Christ with intelligent and disciplined young Christians, and that we earnestly commend the establishment of such schools in every available neighborhood as a valuable means of benefiting both the church and the world."

In 1863 there were about twenty-five thousand members in the church of Christ in Ohio. No statistics are given as to Sunday schools. At that time the Bedford Church was one of the largest and strongest churches in the State. The Sunday school of that church was the first to make systematic offerings for missionary work. R. R. Sloan, secretary of the Ohio Christian Missionary Society, in reporting the Bedford school, says: "Blank notes are furnished,

which the pupils fill in and sign at option, obliging them to pay small sums monthly for missionary uses. This is well. It inculcates a missionary spirit. It inures to system, and trains the child to give ere habits of penury have steeled his soul."

The Bedford school offering that year was $7.50. The school at Collamer gave $3.00, and the school at Eighth and Walnut, Cincinnati, gave $10.00 to make Elder R. Graham a life member of the O. C. M. S. The Cincinnati school at that time was the largest in the State. The next year fourteen schools made offerings for Ohio missions.

In 1865 the Ohio Christian Missionary Society authorized the employing of a Sunday-school evangelist. The Board of Managers made persistent effort to employ one, without success. The managers in the convention of 1866 mention the difficulties in the appointment of such an agent. "His labors would be first and chiefly devoted to the organization of new schools. They could not compensate his labors. The very work, if successful, would, in an outlay for library and necessary expenses, impose upon them all the burden they could bear. This would be true of schools already organized." R. M. Bishop, the president of the society offered to make up every deficiency in the evangelist's salary. It was evident that the entire burden would fall upon him, and the managers were not willing thus to tax his generosity. The society authorized President Bishop to furnish or procure a tract upon the proper organization and management of the Sunday school, for general distribution among the churches of Ohio. The corresponding secretary

of the O. C. M. S. was authorized to collect the statistics of the schools and also to raise means to employ a Sunday-school evangelist. That year only sixty schools reported, and they had only 3,150 pupils in regular attendance. These schools were usually suspended during the winter. After that period the schools gradually became "evergreen" or all-the-year schools.

Before tracing the history of the Ohio schools further it may be well to state something of the character of the early schools. The buildings—consisting of one room—were poorly fitted for grading the schools. The pupils, if classified at all, were arranged by age or mutual friendships rather than by attainments. Some teachers of natural ability kept their classes well filled. Many teachers were irregular in attendance, and this led to irregular attendance of scholars. The singing was by rote, following a leader. Instrumental music was gradually introduced to aid the singing, and in this way instruments were ultimately used in the church worship. Uniform lessons were not used, but scholars recited or read the Scriptures. Sometimes a bright pupil would take nearly all the time in reciting 150 verses, and the other scholars were neglected. No teachers' meetings were held, and no general reviews, and no maps or blackboard or other helps were used.

Sometimes talking men happened along and would be asked to say something, and a case is mentioned where such a talker came before the school and said: "Children, what shall I say to you?" Of course the children knew that such a man had nothing of importance to offer, and a little girl raised her hand and said. "Thay

amen and thit down." On another occasion the superintendent asked the school what the talker said last Sunday. A girl rose and, folding her hands right and left, declared: "He talked and he talked, but didn't say much of anything." In another instance a burly, big-voiced man gruffly asked the little ones, "Who made the world?" No response came; again in a louder and harsher manner he emphasized the question, "I say, children, who made the world?" A little boy, fearfully frightened, said: "I did, but I will never do it again."

The day of crude methods has passed away. Soon there came a crisis and new era to the Bible school in Ohio. Another chapter will set forth the progressive nature of the new era.

XXXII

THE SUNDAY SCHOOL CRISIS

A CRISIS in the Sunday school in Ohio came in 1868. Schools had been multiplying. Prejudice against evangelizing the young had subsided. R. M. Bishop, D. S. Burnet, A. S. Hayden and others had championed the plea in behalf of instructing the young. At Mt. Vernon was the first anniversary of the Ohio Christian Sunday School Association. The second article of the constitution read as follows:

"The object of this Association shall be to enlist the entire Christian brotherhood of the State in earnest effort to promote the cause of Sunday schools; and for this purpose, to secure, as far as possible, the formation of auxiliary associations throughout the State, to co-operate with the Association in this great work." Officers and a board of managers were chosen. L. L. Carpenter was elected president, and H. Gerould, secretary. R. Moffett, Isaac Errett, F. E. Udall, R. M. Bishop, J. F. Wright and others took part in this Association, as managers. The Association organized auxiliary societies in the auxiliary districts of the Ohio Christian Missionary Society. The missionary districts had been organized under the laborious work of Secretary R. R. Sloan; effort had been made to attach the Sunday-school work to the operation of the Mis-

sionary Society. In 1869 Robert Moffett was elected corresponding secretary of the O. C. M. S. The missionary districts had been formed, and as the Sunday School Association adapted their work to these divisions of the State, in time it was considered wise and practicable to merge the two associations into one large movement.

So in 1874, after six years of successful supervision of the school work, it was merged into the Ohio Christian Missionary Society. During these six years much progress was made in the number and efficiency of the schools. F. M. Green had increased. Conventions were held to magnify prepared a book on school management. Teachers' meetings were multiplied. School supplies and improve the schools. After this union of the two societies a missionary convention was held annually, and a semi-annual convention in each district was devoted to the interests of the Sunday school.

During the six years of the Sunday School Association the schools began to co-operate with the general Sunday School Association in Ohio, which co-operated with a national association. The last report of the Sunday-school Board of Managers says:

"We have learned that we ought to take hold of hands in this great business of God. We have learned that the Sunday school is for all, and not simply for little children. We have learned that the true Sunday-school idea conflicts with no good thing; that it does not lessen in the slightest degree parental responsibility, and, as far as the church is concerned, it is not, neither can it be, across the path of its true

progress. If we do find, at times, the school and the church exhibiting the characteristics of rivals, may we not find the explanation in this sentence: 'The church neglected to do its duty and has forced individual men and women to a life of inactivity or else to an independent action'? Where the church does its whole duty in the premises, there never can be a conflict between them, for the whole church will be in the Bible school and therefore will not contest its own work."

It also stated that "the field is the widest, whitest, noblest and most remunerative field ever opened, in the providence of God, for sanctified Christian effort. When this is realized, the slowness of the snail will give way to the swiftness of the eagle, and the weakness of the worm to the lion's strength."

At that time (1872) there were in our 215 Ohio Sunday schools reporting 17,680 pupils; in the libraries, 10,601 volumes, and the annual cost of the schools was $7,296. They gave for missionary purposes $243. There were estimated to be 125 schools that made no report. In 1882 the schools gave $600 for Foreign Missions. Increased attention was given to the Sunday-school work in the District and State Conventions.

In 1879 an interstate Sunday-school convention with Indiana was held at Lima, O. L. L. Carpenter, having moved to Indiana, was president *pro tem.* for Indiana. Before this time (in 1877) a similar convention had been held in Union City, Ind.

In 1884, Ohio Sunday schools contributed to the Foreign Society $6,014. At that time there were 28,924 pupils and teachers in the schools.

During the next ten years, up to 1894, under the direction of Alanson Wilcox, as corresponding secretary of the Ohio Christian Missionary Society, the schools increased to 49,652 scholars and 6,043 teachers and officers, or a total of 55,695, an increase of ninety-two per cent. in ten years.

In 1872 the International Uniform Sunday-school Lessons were introduced. This was a great advance on the haphazard lesson then used in the schools. They were gradually introduced into our Ohio schools. On the general committee to arrange the International course of study was Isaac Errett, till his death. And then B. B. Tyler served for many years. The course was so arranged that in seven years a mountain-top series of lessons would go through the Bible. The schools have gone through seven of these series of lessons. The Standard Publishing Company prepared lesson helps in leaflets, quarterlies and annuals unexcelled by any publishing-house. This company also published a variety of papers adapted to old and young, and this class of literature has superseded the old system of libraries. This company took advanced positions on teacher-training and graded schools. It prepared and sent out literature and specially qualified lecturers on Sunday-school work. This company called and helped school Herbert Moninger for the greatest work any one man has done for Teacher Training and Bible Study. He went away at the zenith of his usefulness, in 1911, at the age of thirty-five years.

Under wise management, and the publicity given the schools, they increased in numbers and efficiency. Up to 1911 the schools increased to nearly six hundred and a number of schools have

over five hundred in attendance each Lord's Day. The Canton school enrolls three thousand, and is unexcelled in this country. In Canton, by the co-operation of The Standard Publishing Company, a School of Methods has been introduced which bids fair to be far-reaching in usefulness. The Nelsonville school has received a complimentary letter from the President of the United States and has been visited by the Governor of Ohio. So the Ohio schools are leading in reputation and influence.

The schools give annually thousands of dollars to the Foreign Christian Missionary Society, to Home Missions and benevolences. Many of the schools are graded and maintain Cradle Roll and Home Class Departments. It is well for the present and future generations to know about the aims of the schools in 1911.

Front Rank Standard for 1911

1. Graded. Six departments, with a superintendent of each: Cradle Roll, Primary, Junior, Intermediate, Adult, Home. A superintendent or secretary of classification. An annual promotion day. Supplemental or graded lessons in the Primary, Junior and Intermediate departments.

2. Teacher Training. A class studying either the first or advanced course.

3. Organized Classes. The International Certificate of Recognition for all classes whose members are over sixteen years of age.

4. Bibles. At least fifty per cent. of the enrollment owning Bibles or New Testaments. At least fifty per cent. of the average attendance using the Bible or New Testament in the school.

5. Workers' Conference. A regular workers'

conference of the officers and teachers, meeting either weekly or monthly.

6. Missions. A Missionary Committee, or secretary of missions, promoting missionary education and the use of missionary prayer topics. Offering from the school to our State Bible-school work, the American Christian Missionary Society, Foreign Missions and benevolences.

This program is a scientific and marvelous advance on the crude schools of olden times. Many of the schools are not up to these high ideals in their organization and management and attainments. If one shoots at the sun, his arrow will go higher than when he only aims at a sunflower. The schools are marching on to greater efficiency. Under the management in late years of S. H. Bartlett, H. Newton Miller and I. J. Cahill as secretaries of the O. C. M. S.; the evangelist, L. I. Mercer, and L. L. Faris, M. C. Settle and Wilford H. McLain as State superintendents, impetus has been given to the school work, and when the teachers and older students are fully instructed as to the importance of Lord's Day worship and forsake not to assemble with the saints and fail not to remember the Lord's death on the first day of the week, then indeed will the school and church truly rejoice together. Leaders in the church and school can bring round such glorious results.

Our Bible schools, in Ohio report in 1916, show: Forty-three schools, with enrollment of 500 or over each. Of these, 21 have enrollment of 500 to 700; 10 have an enrollment of from 700 to 1,000, and 12 have enrollment of 1,000 or over.

XXXIII

CANTON AND COLUMBUS

THE WORLD'S LARGEST SUNDAY SCHOOL, CANTON, O.

YEARS ago people went to Canton to see the President, says a correspondent of the Cleveland *Leader*. Now they go to see P. H. Welshimer, the organizer of the world's largest Sunday school.

It was a great sight to see McKinley conduct the Presidential campaign from the front porch of his simple cottage home, but it is no less a sight to see "Welshimer's Sunday school," so called, in action.

One noted churchman visited the school recently and attempted to describe it to his congregation when he returned home. "No one knew I was coming," he said, "but there was the Bible school just the same, about twenty-eight hundred on a hot Sunday morning when the thermometer was soaring and the vacation bug boring and the Sunday sleeper snoring; there they were, on the job; every department going at full pressure; main school and Intermediate, Primary and kindergarten; classes in the doorway, on the stairs, outside under the trees, up under the eaves, down in the cellar, hanging out the windows, clinging to the roofs, and coming down the chimneys, in the office and on the rostrum, in the organ loft and in the tonneau of a big red touring-car hitched at the curb."

And he was nearly right. The First Christian Church is a square-shaped building out of all proportion to the average church one sees, and has accommodations for a Sunday school of forty-five hundred, yet the overflow frequently sends classes into the doorways and out under the trees.

When the school is in action, classes appear to be everywhere, yet there is no confusion. Every class has its allotted space and its corps of teachers. Every class is perfectly organized, and each of the five separate departments operates independently of every other, each having its orchestra or piano, choirmaster, superintendent, teachers and such.

The whole assemblage suggests a well-trained army studying the Bible. While the classes are in session, messengers, officials and aides-de-camp fly about on orderly errands. No one appears to beat the air uncertainly. Every department seems to be connected with a central force.

It takes little more than a cursory glance to show that Mr. Welshimer is that central force. Pearl was the name given him by his mother, but it illy fits his rugged masculinity and general show of strength. He is a gem, though, at directing a church organization. Tall, broad-shouldered and blonde instead of the usual deliberateness found in physically big men, he overflows with nervous energy. He occupies the pulpit during the school session and supervises over all. Under his direct charge is a mixed class of eighteen hundred men and women, a huge Bible school in itself if comparison were to be made with other schools.

Hundreds go to Canton to get pointers on

Sunday-school organization. Mr. Welshimer gives a simple, direct instruction: "Practice business methods in your school," he says.

Business methods are practiced at the First Christian Church. On a gilt sign nailed on the door to the anteroom of Mr. Welshimer's suite in the church are two words, "Church Office." These words are the key to the secret of the growth of the Sunday school and church.

The anteroom is an office, really and truly. Inside, typewriters rattle incessantly; there are young women clerks at neat desks; steel-letter and card-index file-cases; telephones on every desk; automatic telegraph call-boxes. Mr. Welshimer has his study up a flight of stairs in a corner of the church balcony, but he calls that room an office too.

"I consider myself a business man rather than a professional man," this remarkable church leader says. "Preachers have long been saying to the people, 'Put religion in your business,' but the people have answered back, saying, 'Put business in your religion.' I have tried my best to abide by this answer. I sat down and studied the matter of operating a church just as I believed a business man would study the problems of operating a department store or an insurance agency. I now have what I think a business man would call a 'good organization.' I am still constantly on the lookout for new ideas, new members and new workers, however. Some day a larger Sunday school than ours may be developed, but I believe it will be far in the future. We have never failed to make healthy gains each year. Canton is growing rapidly and we will not lag behind."

The First Christian Church twelve years ago was one of the smallest of the small. Mr. Welshimer went there at that time at the age of twenty-eight, with only four years' experience in a church at Millersburg, O., after he had left Hiram College. The church enrollment was less than two hundred and the Sunday school was nothing at all.

By gradual steps the growth was effected. Now the church has an enrollment of thirty-five hundred and the Sunday school an enrollment of six thousand. In the first six months of 1914 the average weekly attendance at the Sunday school was 2,898. No comparison can be made between this school and the average Sunday school.

The two schools coming nearest to this Canton school, organized and operated in a city of sixty thousand people, are the famous school in a Presbyterian church in Philadelphia, over which John Wanamaker, the noted merchant, has been superintendent for the last fifteen years, and the Frank L. Brown school of the Bushwick Avenue Methodist Church of Brooklyn.

Mr. Welshimer says his school has grown rapidly because most of the energy of the church is concentrated on the Sunday school. His theory is that the Sunday school is the greatest evangelistic force in existence. Statistics have been compiled by him showing that 85 per cent. of church-members were recruited from the ranks of the Sunday school. He says people can be led to a Sunday school much more easily than they can be to a church. In a church the pastor does all the talking. The church-members have no "comeback." In the Sunday school there is open discussion. Questions can be asked and

argued. Bible questions can be discussed free of denominational theories.

In the First Christian Church the pastor is the leader of the school. He says one big mistake being made is where pastors permit their Sunday schools to slip away from them into the hands of a superintendent.

"There was a time," he says, "when the minister felt that his chief duties were to preach on Lord's Days, call on the sick, attend prayer-meetings, and be entertained in the homes of his people. That was when Bible-school work was in its infancy. Many a minister has considered the work of the Bible school beneath his notice. It has been the place for a few pious old men and the women and children. Occasionally a minister is found whose entire relationship to the school consists in dropping in ten minutes before dismissal and 'smiling upon the school.' But the preacher who does the greatest work, and whose influence will count in the teaching of the Word and the building of character—who will have a great school to be used as a field to be reaped, then a force to be worked—will need to give something else besides smiles."

The entire city is considered the field of endeavor for the First Christian Church Bible school. Babies are enrolled in the school as soon as born; new families moving into the city are recruited or at least sought as recruits, and "landed" nine times out of ten unless already affiliated with some other church or Sunday school.

The babies are put on a "Cradle Roll," and watched closely until old enough to commence Bible studies. A "Hopeful List" is also kept.

Names are added to this list by a corps of one thousand workers well trained and organized, and from the list new members are constantly being added to the school.

"We have a record for bringing new families of the city into our Bible school within an average of two weeks," says Mr. Welshimer. "Our system is like this:

"As soon as any one moves into our city we are notified, because we have a committee that keeps tab on all grocery stores and places of business where new families are certain to put in an appearance early after their arrival.

"I immediately set my stenographers to work. The new family is given space on a card that goes into our index files at once. Then a stenographer calls up twelve members of the church living near the new family, and instructs them to make calls. Those twelve church-members call separately and extend invitations to our Sunday school. If the invitation is accepted, the new family is brought to the school and a tip is given the reception committee that is always on duty at the church. The new people are introduced all round and made to feel at home. If the first twelve callers should fail to get the new family into the school, we send around another twelve. Those failing, I send my assistant pastor, who is a very tactful and energetic young woman. I keep her busy in that sort of work. She is a kind of a 'walking delegate' of the church. Many times I make new calls on new families myself. Personal contact with the people is always advantageous."

In the handling of the Cradle Roll is another instance of the enterprise of this church.

"I never fail to get a report on the birth of a child in the families of any of our church or Sunday-school members," Mr. Welshimer says. "I immediately notify the superintendent of the Cradle Roll.

"There are twelve workers under that superintendent, and each of them makes from four to six calls per year on parents of every child on the Roll. A new baby receives a call from the entire corps, one at a time, as soon after birth as possible. Literature on how to care for babies is tendered, as well as a few simple presents. The child is immediately registered on our files with all sorts of information about it and its parents. Thereafter we keep track of the child, sending presents and making calls on its birthdays and such. When it grows old enough it naturally becomes a member of our Sunday school. On June 1, 1914, we had 587 names on our Cradle Roll."

Special days, or red-letter days, are constantly being held in the school to keep interest awake. Printed invitations to these meetings are usually sent through the mails. Regular advertisements appear in the daily newspapers for the church and Sunday school. Every time a member of the school misses a Sunday a score of school workers are on his or her heels at once. Why the absence? Sick? Out of town? Any of the family sick? A report on a printed form is made of the case and passed along to the proper committees for adjustment. Lessons and literature are carried to absent ones so they will not get behind in their work.

The church and the school has each its own charity organization, its own library, its own

clubs. The Sunday school has broken practically all the Sunday-school records ever kept.

Its mixed class of eighteen hundred taught by Mr. Welshimer is the largest class of its kind in the world. There is a man's Bible class in the school, with an enrollment of six hundred and an average attendance of about five hundred, which is perhaps the most remarkable feature of the whole school. Many business men are in this class, but 95 per cent. are men from the factories and the shops. Charles Sala, a manufacturer, is its teacher.

The school has set new records for attendance at three different times. In 1913 it held the world's record for a single day's attendance, with 4,814. June 21, 1914, this figure was moved up to 5,433. June 28, 1914, the latest world's record of 7,716 was established, and on that Sunday the thermometer in Canton reached 90 degrees before noon.

The above record was from the Cleveland *Leader* on Sunday, July 12, 1914.

The reports of the Bible schools in Ohio in 1916 show: Forty-three schools with an enrollment, each, of 500 or over. Of these, 21 have an enrollment of from 500 to 700; 10 have an enrollment of from 700 to 1,000; 12 have an enrollment of 1,000 or over.

Columbus

On the 18th day of June, 1871, T. D. Garvin organized the church in Columbus. Twenty-nine members were received by commendation, and seven by confession and baptism, making thirty-six in all. They raised, during the year, $8,700, an average of $87 to the member.

In January, 1872, they purchased a lot on the corner of Jay and Third Streets. On this they erected a small frame building, Wm. Williams doing nearly all the work with his own hands. In 1880 a commodious brick structure was erected.

At the Ohio C. M. S. Convention in 1872, Isaac Errett, the president, urged reasons for the society to co-operate in building up the cause at Columbus. "It is the capital of the State, and as such we all have an interest in being represented there. As a geographical, political and social center, it has facilities for reaching out over the State with moral and religious influences such as belong to no other city in the State."

The O. C. M. S. encouraged the brethren in the State to aid Bro. T. D. Garvin in his solicitation for Columbus, and in all they gave several thousand dollars to aid the work in the capital city.

In 1903, W. S. Priest was minister for the church, and in 1904 they sold the Third Street property and purchased a lot at Twenty-first and Broad Streets, and built a model structure costing $55,000, and this was dedicated in April, 1907.

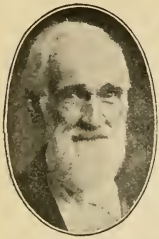
The growth has been commendable. There are now ten churches of Christ in the city:

1. Broad Street.—Maxwell Hall, minister.
2. Chicago Avenue.—W. W. Carter.
3. East Columbus.—J. H. Garvin.
4. Furnace Street (S. S.).
5. Hilltop.—T. N. Plunkett.
6. Indianola.—Willard A. Guy.
7. Linden Heights.—W. A. Roush.

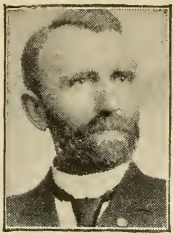
8. South Columbus.—R. F. Strickler.
9. West Fourth Avenue.—T. L. Lowe.
10. Wilson Avenue.—Frank M. Moore.

The Columbus brethren co-operate with one another in extending the kingdom. In no city in Ohio have the disciples planned with greater wisdom and carried their plans to success.

The churches now (1917) have a membership of nearly four thousand members and about the same number in the Bible schools. In nearly all these enterprises the Ohio Christian Missionary Society has taken a humble but needful part.



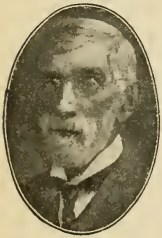
L. L. Carpenter



F. M. Green



James Darsie



S. M. Cook



J. H. O. Smith



James G. Encell



Cyrus Alton



George Darsie



David Ayres

A GROUP OF RESTORATION LEADERS

XXXIV

PIONEERS IN NORTHWESTERN OHIO

L. L. Carpenter, George Lucy, Benjamin Alton, Dana Caul, Solomon Metzler, A. C. Bartlett, J. V. Updike, Moses Bonham, Z. W. Shepherd, S. M. Cook, S. T. Fairbanks, David Ayers, F. M. Green and G. M. Kemp are among the pioneers in northwestern Ohio.

In 1839, George Lucy preached in the private house of John Mercer, in Wood County. He baptized three persons. In 1840, Benjamin Alton preached in the same place. After that time John and William Mercer called the people together weekly for Scriptural reading, prayer and social meetings. They attended to the Lord's Supper every Lord's Day for four years. Moses Bonham then organized a church at Sugar Grove. In 1858, Nelson Piper reorganized the church at Bethel, now Rudolph. He set apart the officers by the laying on of hands. Moses Bonham alternated in preaching at Bethel and Sugar Grove. Out of Bethel largely grew the churches at Mungen, Bowling Green, Fostoria, Tiffin, Weston and New Olivet. North Weston was organized about 1856; Sugar Grove about 1844. Some time in the fifties, Prairie Depot, McComb and Elmore were organized.

Calvin Smith, of Trumbull County, under the auspices of the Ohio Christian Missionary Soci-

ety, planted the church at Elmore. Samuel Church, of Pittsburgh, Pa., started a church in Toledo in those early days. When he moved away, the church in Toledo failed. Again a church was started in 1872, under the auspices of the O. C. M. S., and F. M. Green was the first minister. L. L. Carpenter planted churches at Wauseon, Tedrow, and at other places. J. V. Updike planted the churches at Oak Harbor, Delta and Paulding. The church at Lima was planted by W. T. Moore in 1869. The Kenton Church was organized in 1852 by Calvin Smith. In Miami, Darke, Shelby and Mercer Counties, the first church was planted at Monroe or Frederick (Fidelity P. O., Miami County), in 1847. Among the first preachers there were Benjamin Wharton and Jasper Swallow. The church at Carnahan, Darke County, was organized about 1847 by Benjamin Franklin. J. C. Irvine and William Stone preached in those counties. J. M. Smith, the great pioneer of those counties, was sent out by the volunteer organization of several communities and he sowed the seed, and organized fourteen churches. In 1875 this district co-operation was joined to the Ohio Christian Missionary Society and constituted the Twenty-fifth District. The substance of this chapter was read at a State convention in Columbus some years ago and is a fair record of the pioneers.

E. P. Ewers

Edwin Patterson Ewers was a native of Belmont County, O., born in 1840 of sturdy English-Quaker stock. When a mere lad his family moved to Defiance County, O., where a fine farm

was by father and son carved out of the primitive forest. Edwin was both industrious and studious. By the light of hickory bark, burning in the fireplace, he read and worked over his lessons. His ambition was always boundless. He never knew discouragement. He was soon teaching school, outstripping all the other workers in the harvest-fields as a cradler, lifting the heaviest loads, throwing stones the farthest and proudly riding his horse as marshal of the day at the rural celebrations. He courted and won Miss Harriet Bostater, a favorite schoolteacher of the community, and, settling in a log house, he farmed and also taught school in winter. Continuing his studies at home and seeking out as private tutors the best men about, he was soon called to become superintendent of the Pioneer (O.) schools and, later, of the West Unity (O.) schools. During these years he had graduated from the State Normal at Columbus, had secured a life certificate and had been made chairman of the school examiners.

His ambition now led him to found a school of his own. Coming from Fayette, O., and gathering about him a fine group of men, he established the Fayette Normal, Music and Business College, of which he was president for many years. A high grade of work was done, and many teachers, ministers, attorneys and business men and women received their first real inspiration in this school, many of them finishing later in more advanced schools. Pres. Minor Lee Bates, of Hiram College, was a student here.

Mr. Ewers had always declared that if he ever found a church which taught the plain and simple New Testament truths, he would enter

such a communion. Hearing Robert Moffett, he immediately and whole-heartedly became a disciple, and a Christian Church was founded in Fayette, Mr. Ewers and the father of President Bates being elders in it as long as they lived. Needless to say, the church and the school became closely united and many students became members of the Christian Church.

Mr. Ewers was a natural teacher. His pupils loved him and studied hard to please him. Mathematics, usually a dry study, became under his touch entrancing. He loved his students and inspired them to noble living. Having been poor himself, he never forgot the poor young man or young woman who was ambitious to get on in the world. To such he opened his home, his purse and his heart. Hundreds now call him blessed. He lives in the hearts of those whom he lovingly taught. He was the inspiration of hundreds of young people. In the county teachers' institute he was a great favorite.

He lived for his church, his school and his family. One daughter, Alice Adelia, a sweet and brilliant girl, died at the age of eighteen—a devoted Christian. His son, John Ray, is now minister at the East End Christian Church, Pittsburgh, Pa., and has already given years of his life to the ministry.

While the school above described was not strictly a church school, yet it was intimately associated with our cause in northwestern Ohio. In a hundred prominent places to-day, strong men and women are exercising large influence in our communion, the source of whose inspiration was the Fayette school or the Fayette Church.

S. T. Fairbanks

S. T. Fairbanks was born in Massachusetts, and came to Ohio when he was six years old. He was baptized on the profession of his faith in Christ, in Medina County, in 1836, and soon after commenced preaching. He was a cripple from the time he was twelve years of age. He was in his eighty-eighth year when the Lord called him to his eternal home. His body was buried at Weston, Wood Co., O. He served in the ministry of the Word sixty-five years. He had a good library composed of the authors promulgating the Christian faith. He had a marvelous memory, and could quote verse and chapter of any point of interest found between Genesis and Revelation. He was truly a pioneer. It was with profound interest and pleasure that he watched the growth of the Restoration movement. His labors were in northern and northwestern Ohio. He was a preacher of the "Old School." He declared the gospel rather than interpreted it. He knew the Bible, and not things about it. He had hid the Word of the Lord in his heart.

He encountered dark clouds of adversity in his early ministry. Persecution ran high. In one locality, where he did much preaching, a young woman schoolteacher confessed Christ and obeyed him in baptism. Her father and mother, though members of a sectarian church, disowned her and drove her from their home. She sustained herself for some time till the white plague ruined her health. The brethren in the little country church took turns and cared for her in their own homes. When she was buried, the

whole church went as mourners, but the father and mother, living only two miles from the church, would not attend the funeral. Such prejudice as that the pioneers endured, but the schoolteacher, forsaken by father and mother, the Lord took up, and she received a hundredfold in this life, and in the world to come eternal life.

Bro. Fairbanks, like Paul, with a thorn in the flesh, persevered to the end. He went up through the persecutions and trials of this life to the land of delight, where his love for flowers will be greeted with flowers of endless variety; where his ambition for knowledge will find millions of paths along which to play; and where his simple, unaffected love will bask in the sunshine of heaven forever.

1832—Leewell Lee Carpenter—1910

L. L. Carpenter was born in Norton Township, Summit Co., O., Dec. 10, 1832; departed this life at Kansas City, Mo., in February, 1910. His father was a soldier in the war of 1812. His parents were poor, but highly respected, people. They endured the privations of the pioneer settlers of eastern Ohio. L. L. was the seventh son. He was raised on the farm. He attended the common district school three months in the year, and worked nine months at the hardest kind of work. All his spare time he read and studied at home and prepared himself to teach district school. He also later attended local academies. He sawed wood and did local jobs of work as he could find them. Then he spent two years at Bethany College under the training of Alexander Campbell. This was one of the fortunate

privileges of his life. In 1853 he accepted the gospel of the Christ. His life was an open book, and upon his life-pages have been recorded scores of acts which have made the lives of others brighter: cares have been made less burdensome; clouds of discouragement have been cast from the sky by encouraging words, and many have found their lives worth harder struggle by attempting to live more as he did, for his life was in accordance with his Christian teaching.

No other minister in the United States, and probably in the world, has dedicated so many meeting-houses as L. L. Carpenter. He dedicated 752 churches. He commenced preaching in 1857, in Fulton County, O. He went all over the county, preaching in schoolhouses, barns, private houses, groves, and wherever he could get the people together. During the first four years of his ministry in that county he baptized more than a thousand converts, and organized seven churches which have maintained an honorable position and are still strong and influential churches. For four years, commencing in 1862, he was treasurer of Fulton County, but continued preaching every Lord's Day and held several protracted meetings. He helped organize the State Sunday School Association, and was its first president.

In Indiana he was one of the organizers of the Bethany Assembly Association. This is now one of the leading Chautauquas of the country. In 1906 he made a trip through the Orient, Palestine and Egypt. He spent two weeks in Jerusalem. He visited Jericho, the Red Sea, the river Jordan, the city of Nain, Nazareth, Cana of Galilee, and the Sea of Galilee. He saw many of the

sacred mountains—Mount Carmel, mountains of Lebanon, Mount Tabor, Mount Hermon, Mount Moriah and the Mount of Olives. He went to Bethlehem, where Christ was born; to Jerusalem, where he was crucified, buried and rose from the dead. He visited the Jordan, where Christ was baptized; the Sea of Galilee, where He walked the waters and where He calmed the winds and the waves, and the Mount of Olives, where He ascended.

Ohio loaned this great, good man to Indiana for awhile, but he belonged to the whole world and to the world to come. It will be a long time before we see his like again.

J. V. Updike

J. V. Updike was born in Celina, O. He passed from earthly life at Bloomington, Ills.

His mother was Maria Lincoln and a relative of Abraham Lincoln. He was a marvelous man of God and a most successful Scriptural evangelist. After his great meeting in Des Moines, when 563 were obedient to Christ, H. O. Breeden and others pronounced him the greatest living evangelist, and said: "He is of medium stature, has good health and fine spirits. His face, smooth shaven, usually wears a smile. The eye twinkles with good humor. He is buoyant, cheerful, hopeful and sympathetic. He at once gets on good terms with his hearers by frequent recognition of all the good there is in them, especially those who differ from him and may be prejudiced against his doctrine. His elocution is assisted by a clear, ringing voice. Its tones produce a pleasant sensation. The graces of oratory are immolated on the altar of truth.

"His sermons are gospel sermons. His sole aim in preaching is to exalt Christ, make plain the way of salvation, to expose and dissipate the errors of sectarianism and turn the people from their sins.

"He has oddities, eccentricities, is full of quirks and witticisms and anecdotes and quaint sayings, and knows how to use invectives; but those are used and made tributary to the main issue, that of turning men and women to Christ.

"He is a man earnest, fearless, methodical and confident, rallying an army of well-trained workers. He inspires them with hope, sets them tasks which turn to pleasure, and gives them an example of success from the first. He knows men, watches for opportunities, uses them, defies prejudice, talks to the common people, sets the brain cells aquiver with a wild jest, and then directs them into new and original thinking. The listener himself becomes a bold thinker. One night, a resolute actor, and obedient subject the next. Not always absolutely correct in exegesis, rhetoric or grammar; yet his theology is sound as a dollar.

"He has no time for the subtleties of the higher criticism. The ground of his earnestness and zeal is a sublime faith. It is clouded with no doubts. There is no 'if' or 'perhaps' in his statements of truth. He believes the Bible from 'back to back.' Sin, redemption, judgment, heaven and hell are not simple possibilities, but profound realities.

"In his method of preaching he takes his text and keeps it in the exegetical currents of the context. He makes haste leisurely in the development of his subject. Advancing apace, he

steps one side and puts up a sidelight from some fact of psychological or practical principle in the context. Then by and by another. In this way he strikes off some palpable hit with humor, ridicule or pathos. Reaching the appeal, these sidelights are all aglow with rays falling upon the main path of the sermon. Everybody says: 'How simple! how plain!'

"Or, to change the figure, these frequent side thrusts at the follies, prejudices or sins of the people, mingled with commendations of the good that is in them, form a series of electric explosions, each preparing the way and expectancy for another. Where will he strike next? Thus he keeps up an unflagging interest during an hour-long sermon on a hackneyed subject. The appeal comes, and so do sinners to confess Christ."

The record of some of his Ohio meetings is here given: Findlay, 35 additions; Elmore, 19; Edgerton, 71; Payne, 66; Hedges, 71; Paulding, 196; Lick Creek, 60; Fayette, 47; Lyons, 106; Chesterfield, 51; Wauseon, 33; Beaverdam, 3; Lima, 97; Cleveland (Glenville), 18; Cleveland (Miles Avenue), 135; Cleveland (Franklin Circle), 125; Cleveland (Madison Avenue), 98; Edgerton, 13; Hillsboro, 128; Bryan, 8; Delta, 128; Edon, 28; Mansfield, 126; Springfield, 226; Dayton, 97; Hamilton, 122; Harrison, 25; Marion, 34; Delta, 15; Bryan, 27; East Liverpool, 143; Cincinnati (Central Church), 51; Cincinnati (Fergus Street), 62; Bluffton, 15; Cincinnati (Madisonville), 10; Bucyrus, 71; Akron, 72; Toledo, 121; Mungen, 10; Toledo (a second meeting), 183; Ashtabula, 43; Massillon, 255; Mentor, 128; Leipsic, 32 additions. Many other meetings he

held in Ohio. In all fields he won over thirty thousand to the Lord. Many invitations came to him to visit England, Australia and various other lands.

Following is a brief synopsis of one of his sermons upon the theme, "Remember Lot's Wife":

Lot's wife is a warning to all persons not to hesitate to do God's will. You remember the circumstances surrounding Lot and his wife. When Lot chose to settle in Sodom, his wife did not say: "What about the society? Is it a fit place to take our daughters?" A wife may make or unmake a man. Your surroundings have just as much to do with you as they did with Lot and his family. When you begin to play cards, progressive euchre or high five, you are pitching your first tent towards Sodom. Parlor dancing and ballroom frequenting is the second move towards Sodom. Lot settled in Sodom; his daughters grew up and were married. That is another trick of the devil, to pay off the church by marrying rakes and ungodly men to your daughters. Lot plead with his sons-in-law, but they mocked him. Too late; he should have begun with his children earlier. Where are you leading your children? You must get right with God yourself and lead your family that way. Lot's wife began to speculate and wonder if it really would rain fire and brimstone. People are being lost, speculating, asking; "Can I not get to heaven if I don't do this or that?" Stop seeing how little you can do and just squeeze into heaven, but see how much you can do for the Lord. Escape with thy life! Obey God's commands in full!

Updike's book of sermons has had a large sale.



J. O. Shelburne



F. D. Butchart



W. H. Boden



Charles E. Garst



George Darsie, Jr.



Otho H. Williams



Traverce Harrison



L. R. Gault

SOME OHIO MINISTERS

A Startling Discovery

Alexander Campbell, Walter Scott and Barton W. Stone discovered that the Bible was silent on the subject of infant baptism. They had adopted the slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." They were then baptized. Many of the pioneers in Ohio made the same discovery and adopted the same slogan, and, with the eminent restorers of original New Testament teaching, studied the sin of Adam once more. This resulted in some startling discoveries. These discoveries are put into form by one who wields a facile pen, about as follows:

(1) Final and eternal perdition is never the fruit or outcome or penalty of the Adamic sin! (2) It never comes to any except those who sin against the Holy Spirit. (3) Other personal sinning brings dire punishment, but never eternal perdition. (4) It follows, therefore, that infants, and all who are morally irresponsible, are not, and never have been, in danger of final and eternal perdition. (5) Jesus could, therefore, take an unbaptized little child—one who had never committed any personal sin—and say, "Except ye repent and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). The purest thing on earth is a child before it sins personally. It should touch your heart deeply and profoundly to know that no infant in all the ages has ever died and gone to perdition. No mother—Catholic or Protestant, Jewish or Mohammedan, pagan or heathen—will ever find her dead baby in perdition. The reason is plain: no baby can sin

against the Holy Spirit, and no other sin brings final perdition.

We may approach the question another way. What is the penalty of the Adam sin and how does God save from it? The penalty is stated fully in Gen. 3:14-19: (1) Penalty for the serpent (vs. 14, 15); (2) penalty for the woman (v. 16); (3) penalty for mankind in addition (vs. 17-19). The severest part of the penalty for human beings is the death of our bodies—dust to dust. If Adam had not sinned, there would have been no graveyards in this world—our bodies would never die. Adam paid the penalty for his sin; so must all men. In all the ages no one ever escaped that penalty except Enoch and Elijah. The only escape from this penalty is through miracle. In other words, there is no salvation *from* the Adam sin. Every child must pay the penalty, either in infancy or later in life. Neither baptism nor anything except a miracle can save *from* this sin.

While we are not saved *from* the Adam sin, we are saved *after* that sin has done its worst! How are we saved? By a miracle—by the gift of new bodies—by the resurrection from the dead. Both infants and adults are saved in the same way. Both good and bad receive this new body (1 Cor. 15:22). What we want is the first resurrection (Rev. 20:6). For a new body with a lost soul in it is eternal perdition. Since both the baptized and the unbaptized receive new bodies, baptism has no place here. For another reason it has no place. Baptism is for the remission, or forgiveness, of sin. In this case we all suffer the penalty, and there is no remission of the penalty—no pardon.

The sin against the Holy Spirit is radically different from the Adam sin. After the Adam sin has seized one and made him pay the penalty, Christ comes in and, by a miracle, saves. When the sin against the Holy Spirit has seized one, there is no hope, no pardon, no redeemer, no salvation for the baptized or the unbaptized.

He who is saved from his other personal sins and from the polluting fountain within, from which they issued, is not in danger from the sin against the Holy Spirit. *How* does God save such as these?

(1) Not by pardon alone. If I should live ten thousand years and get pardon every day, the fountain of sin would not yet be dried up within me. I would not yet be perfect and in the moral likeness of Christ. According to the New Testament, God must sometimes, somewhere, bring us into such perfection that we will no longer need pardon; no longer need all of the prayer Jesus taught us all to use; no longer need the reproofs of conscience. Pardon alone will not bring us into this blessed state.

(2) Christianity has a power which neither Judaism nor any other religion ever had. This power will dry up the fountain within from which all our personal sins come forth. Given time and co-operation on our part, and this power will crowd out and build in till we no longer need pardon. This power is sometimes called in the New Testament *the gift of the Holy Spirit,* and sometimes "the life," or life eternal. It is a power which no priest or pope has ever given or been able to take away. To finally reject it is the sin against the Holy Spirit.

The new birth has back of it two processes: (1) A preparation of the heart, like that of a field ready for the sowing of the seed, and (2) the depositing of that new life-power in the heart —the sowing of living seed that it may grow into all that God has given it to become. Pardon of sins, or forgiveness, is a part of the preparation of the heart which brings us to baptism for the remission, or pardon, of sins—not pardon of the sin against the Holy Spirit, for that has no pardon and no help or hope; not pardon of the sin of Adam, for there is no pardon from it—all pay the penalty and after that are saved by a miracle. Baptism is for the remission of our other sins—sins such as infants never commit; from which they are as pure as the driven snow. In this case, baptism is not worth anything without preceding heart preparation; without (1) confession of Christ Jesus with the mouth (Rom. 10:9, 10; Acts 8:37; Luke 12:8; Matt. 10:32). Can an infant do this? (2) It is worthless when not preceded by repentance (Luke 13:3; Acts 2:38). No infant can repent. (3) It is worthless without faith in Christ, as the good confession will show, and without faith in God (Heb. 11:6; Acts 16:30, 31, 33). In fact, it is called baptism because it shows faith—shows repentance—shows burial in water—shows all these in the name of Christ, who is confessed. What gives baptism its worth? The repentance and the faith which it contains and shows. Where do this repentance and this faith come from? From the hearts of men. So this one word, "water baptism," stands for the whole process of heart preparation made by the Father, the Son and the Holy Spirit—made through the Bible, the home and the

church. Not until they become responsible can this heart preparation begin with infants. If we do not undergo this heart preparation, do not become as little children, we can not enter the kingdom of heaven. Without it the new birth is impossible.

Dr. S. M. Cook

It may be that the disciples of Christ some day will find a place for a cabinet of elder statesmen, after the fashion of the renowned body of that name in Japan. In such a case, Ohio would surely rise as one man and name for charter membership in the body Stephen Marcellus Cook, M.D.

This wise and discreet "Elder Statesman" first met his Baptist parents in Morrow County, O., Oct. 1, 1845. He was the sixth of their ten children. These parents were two of the "twelve" who formed themselves into the church of Christ at North Branch, now Waterford, in Knox County. Three generations of Baptist ministers were in the family, but the doctor solemnly avers that "the strain of ministerial blood overbalanced this strain of total hereditary depravity." He was baptized into the life worth living in his fourteenth year.

Saying nothing of his early desire to preach, he took college work in the district school near the Cook home, and later pursued literature in Ohio Wesleyan University and at Hiram College. Then, turning his attention to the healing art, he so studiously pursued medicine in the University of Michigan and in the Medical College of Ohio, at Cincinnati, that he graduated as first-honor man in the latter institution at the age of twenty-

five. Meanwhile, he had turned his attention to domestic art also, and persuaded Margaret Hardgrove to join him in the practice of this art. In the fall of 1870 they established the home which has been a benediction and a blessing, not only to the children of the family, but to all others who have ever enjoyed its fellowship.

Returning from medical college, the young doctor quickly gained a large practice in his home community. He became superintendent of the Sunday school and was called upon with increasing frequency for supply work in the pulpit, for funeral discourses, and much other work directly within the church. Speaking of this busy period, the doctor said, reminiscently: "I always aimed to attend church at least once on Sunday, for I felt the need of religious worship and work to help me retain my interest and faith in the Christian life. In the busiest days of my professional life I found time to meet with my brethren and be refreshed by their fellowship and companionship. I believe that thus I was made stronger, and able, both physically and mentally as well as morally, to do more and better work for my patients."

Toward the close of the seven years, it became necessary to choose between the practice of medicine, which paid a good income, and the practice of the gospel ministry, which, at that time, paid scant reward in money for devoted service. Friends of the young practitioner urged almost unanimously that he remain in the practice for which, by nature, education and experience, he seemed so eminently fitted. One human voice alone was left to fortify the voice that called from within—the wife, on whom the heaviest burden

of sacrifice and change must fall, added her urgent counsel that the medical profession be abandoned and that his life be devoted to the gospel ministry. It was only after much searching of heart that at length the medical practice, with what was left of the good will of the patients, was sold.

This was the work of faith, and thus was it undertaken. Six children, small and very much alive, were in the home; the wife and mother, not robust physically; a small home, with an incumbrance upon it; the first year of preaching rewarded with about $20 a month for the year; labor abundant; inexperience and a lack of skill in meeting the vicissitudes of a pioneer preacher's life; the depressions which human circumstances pressed and crowded upon the faithful hearts who constituted the home. Only an indomitable and an abiding faith in an unconquerable Christ kept Dr. Cook unfalteringly in the line of his decision.

The old Bell Church, near North Branch, was the scene of the first two weeks' meeting. There were thirty-two baptisms and many friendships gained there. For eight years this evangelistic ministry in Knox, Morrow and adjacent counties continued. The Lord added more than a hundred annually. Calls multiplied. Then came the settled pastorate for two years at North Eaton, O.

Most of this ministry was in the transition period from the stern legalism advocated by the old *American Christian Review* into the larger liberty and service of Christ and the development of missionary spirit. So far as his influence could reach, Dr. Cook was a worthy factor

in the better adjustment of this transition. One reason for this, perhaps, lay in the fact that Dr. and Mrs. Cook yearned ceaselessly in heart to go as foreign missionaries to any alien land. But God seemed to will it otherwise. Finally, with as prayerful purpose as ever prompted any missionary to go to foreign fields, the Cooks went to Wood County and located on a farm near Mungen. Here for some years evangelistic work throughout the district, at Martinsburg and at Fayette, filled the time full until Dr. Cook was called to the pastorate of the churches at Mungen and Rudolph. Meanwhile, a most important result of his years of ministry was becoming apparent, for, from the first, Dr. Cook had sought out young men and encouraged them to enter the ministry. S. M. Cooper, S. W. Traum, D. R. Bebout, Frank L. Simpson, John Ray Ewers, Minor Lee Bates, J. H. Miller, D. P. Shaffer, Nicholas Zulch, and others, are among those whom Dr. Cook enthusiastically declares to be "new editions, revised and greatly enlarged."

With the three older children of the household ready for college, the possible income from preaching was so clearly inadequate that the doctor now resumes the practice of the medical profession, the study of which he has never ceased. In a very literal way Dr. Cook became the medical and spiritual pastor of a large part of Wood County. Much of his practice was "on the Jericho road." It was a rare treat to a stranger to accompany the doctor on any one of his daily trips—from the time he loaded up his carriage in the morning with dental instruments, surgical instruments, obstetrical instruments, Bible, hymn-book—everything in readiness for

any sort of a call which a pioneer settlement might unexpectedly produce—until evening-time, when the family were once more gathered for family worship before they separated for study and for sleep. On the one side lay the shifting, serio-comic tragedy punctuated by droll humor and whimsical comment, a genial soul who always saw both the pathetic and the ludicrous in normal proportions. On the other side were the calm serenity and unbroken gladness toward God which are the triumph of Christian faith.

The stranger would not be so fortunate if he were invited to accompany, day after day, the doctor in his widely extended trips, Carriage succeeded buggy, and phaeton succeeded carriage in rapid succession as the little sorrels wore out one after another on the Wood County roads, which were, in themselves, a triumph of the road-maker's art. During a full half of the year there was splendid bottom to the roads, when the hoofs of the horses or the tires of the wheels could reach down to it—at times hubs and axles prevented the wheels from reaching anywhere deep enough. During the remaining half of the year the roadways seemed to try, by a sort of dumb (worse than that) retribution, to get even with those who had the temerity to use them. The incessant heavy hauling of oil-field equipment and products kept the roads in a really frightful condition. But day in and day out, for seven years, like an angel of God, Dr. Cook spread his influence throughout this whole territory, even though the physical exaction and nervous exhaustion left him utterly broken in health.

The windows of heaven were being opened up throughout the soil, and crude oil was pour-

ing wealth into the pocketbooks of both the just and unjust. To teach by precept and example the Christian stewardship of wealth was the conscious obligation and opportunity which the Cooks faced. The Mungen Bible school was one of the very first to break down the blasphemous barriers of penny contributions and to give generously and joyously more than $500 as a missionary offering to the Lord.

The lifelong habit of studying humanity with the same care he has studied divinity; of keeping in touch, through wide reading, with the world of the past and of the present; of keeping in close touch with progressive and conservative, insurgent and standpatter, critic, mystic and orthodox, choice fiction, poetry and selected nonsense; of theorizing prayerfully and practicing faithfully the human application of God's gospel of salvation—this composite fact makes Dr. S. M. Cook a counselor of rare discretion; an adviser whose insight and foresight are fortified by a deep and wide experience; a Christian gentleman whose friendship is a thing to be prized, and whose counsel is invaluable.

Once and again has the angel of death entered the home. Affliction has laid her cold hand close upon the heart. Adversity has camped within the doorway, but, through all and above all, quietude of faith in the living Christ has been conspicuous in the life of the Cook household, and no earth-born cloud can rob it of its light and power. In words which might be his own: "The realities of joy and great sorrow have done for me, by the help of the Master, what nothing else could do in giving me a charity and sympathy for others. The world of suffering and

sorrow can be entered only through the doorway of affliction, temptation and pain. Even the Son of man could not be made perfect, except through suffering."

Asked to enumerate some of his chief mistakes, the "Elder Statesman" says they are: "(1) The lack of thorough preparation. The best and most work can be done only after having a thorough educational equipment for the tasks. (2) The failure to complete thoroughly whatever was begun. Too much work has always been left half done. This is a source of grief. (3) Failure of proper control of temper and tongue. (A voice in the household rises up to say, 'That sounds like a joke to me.') To eliminate from my life every impatient, cross and impure word would be one of the greatest of triumphs, were it possible. (4) Lack of a systematic and orderly student habit at all times and everywhere. The constant study of nature, events, books, humanity, and the adjustment of life's labors to others and in their behalf, is the ideal life. The student habit makes the old man young and the young man wise. It gives tolerance toward all." Many men have been guilty of making these mistakes.

At a time when men are old, and many preachers are forlorn, Dr. S. M. Cook is younger in mind, in heart, in sympathetic human touch, and in preaching power, than many men of half his years. Visitors of high ideals, pure hearts, and Godward tastes and tendencies, find a welcome as eager as is the hospitality which greets the humblest and most forlorn of God's creatures who come to the door. In a very Christian way, as one of God's true saints alive, Dr. S. M. Cook embodies the sentiment of Foss's words:

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban.
Let me live in a house by the side of the road,
And be a friend to man."

1839—F. M. Green—1911

F. M. Green engaged in all kinds of intellectual work. He was a teacher in the common schools, a preacher, and successful as a pastor, an evangelist of marked ability, a secretary of the Eastern Ohio Ministerial Association for twenty years, a successful corresponding secretary of the American Christian Missionary Society, traveling night and day through the United States. He was a student at Hiram and later a trustee of the college. He was a writer of ability for the *American Christian Review*, the *Christian Standard* and other periodicals. He was the writer of good books, preparing the work for training teachers for the Bible school, and a Christian ministers' manual. He wrote "The Life of James A. Garfield," "The Life and Times of John F. Rowe," and "The History of Hiram College." He was elected to the Ohio Legislature from Summit County, and gave distinguished service for two years. He made a trip to the Eastern States, and the British Provinces of New Brunswick, Nova Scotia and Prince Edward Island, and was cordially received by the churches.

In Ohio he will be remembered as co-operating with the Ohio Christian Missionary Society in organizing and preaching for the church in Toledo. A preliminary work began in 1872.

During 1873, F. M. Green was employed to work as pastor and agent of the O. C. M. S. to go among the churches and raise money to build a house of worship. He moved to the city in August, and soon afterward organized a church, beginning with twenty names. On the 24th of November the house was dedicated. A lot was given by a friend. The house cost $5,500. The most of the money was given by the friends in Toledo. Bro. Green remained in charge of this work about two years. From this central church other congregations have sprung up and the Toledo work is growing. George Darsie, in presenting a sketch of Bro. Green's life, says:

"He believed in prayer, but not a parade of it. He rejoiced and was happy with God's people around the Lord's table in his house on the Lord's Day. God was his Father—good, kind, tender, loving, forgiving, merciful—and not a theological abstraction. His promises were sure and lasting. To his mind Jesus the Christ was the perfection of beauty and the perfection of goodness, abundant in mercy, plenteous in redemption, after whom he should pattern his life, and to whom he looked for salvation both here and hereafter. To him the Bible was the sum of all wisdom and philosophy, the Book of books, the book of God, by which he should square his conduct. Like Enoch, 'he walked with God.' Like Barnabas, 'he was a good man, full of the Holy Spirit and of faith.' To him death came as a friend and not an enemy; a servant and not a master; a blessing and not a curse; though gone from earth, he still lives in our midst and ever shall.



Frederick Truedley



M. C. Tiers



Judge A. R. Webber



Dr. W. H. Harper



Prof. A. R. Benton



Prof. C. W. Hemry



Pres. H. S. Lehr



M. P. Hayden



Prof. J. G. Parks

PROMINENT OHIO DISCIPLES

XXXV

MISCELLANEOUS ITEMS OF INTEREST

Schools.

THE leaders in the Restoration movement were educated men. Schools of every grade have been founded by disciples. The principles of our movement tend to make every one a patron of education. Protestant sects, calling themselves "Evangelical," held to the direct or mystic influence of the Holy Spirit in the soul, and that the knowledge of the forgiveness of sin is an experience in the soul, just as hunger and thirst or headache and toothache are experiences in the body. Persons were taught to expect such a divine power, and that they must pray for it. Such views did not stir one in the cause of education. Their religion did not move them to plant and patronize schools. Restorationists, on the other hand, held that the truths of religion are revealed in the word of God, and that he who would know them must apply himself to understand the Bible. Disciples held that the Holy Spirit was more than an impulse from God, working mystically on man's nature. To them the Holy Spirit was a divine, intelligent person who communicates his knowledge of the things of God in the words he has spoken. This intelligence is to be understood and believed through the exercise of man's natural faculties. The disciples in their preaching appealed to the

understanding of man, and they trusted in the power of truth believed to move the heart and conscience and will. So, they held that men of cultivated minds would more readily grasp religious truth, and specially such would be more successful in communicating the knowledge of the truth to others. Their zeal in religion, therefore, made them zealous in the cause of education. When they start in a community the best educated move first. The learned and not the ignorant become disciples of Christ.

The disciples in Ohio have always been interested in schools. Before the State high-school system was put into practice, and even since, schools of a high order have been started.

About 1842, D. S. Burnet was principal and proprietor of Hygeia Female Athenium, situated on the heights seven miles back of Cincinnati. This Athenium proposed, for moderate extra charges, to teach "Piano, Guitar, French, Painting, Wax Fruit, Wax Flowers, Shellwork, Flowers as Taught in Paris, and Embroideries," and prescribed for summer uniform, "Pink and Blue Lawns, and for Common Wear, Dark Plaid Ginghams."

T. D. Garvin built up a college at Wilmington, Clinton County, and it is now in the hands of the Friends.

Alonzo Skidmore started the Ohio Central College at East Liberty, Logan County. It is now the Central High School of that place. It started into the wide field of usefulness such men as I. J. Cahill and C. A. Freer.

E. P. Ewers founded the Fayette Normal, Music and Business College, of which he was president. Later it was removed to Wauseon.

This school, though not strictly a church school, was intimately associated with our cause in northwestern Ohio. It was a source of inspiration to many men and women now in active life.

The Ohio Normal University at Ada, O., was a marvelous school started by H. S. Lehr. J. G. Parks and other eminent teachers were connected with this school. It claimed to give classical, scientific, business, legal, military, pharmaceutical and musical education. It had university powers and conferred degrees. In 1892 there was an enrollment of 2,810 students. Twenty-seven States and several foreign countries were represented.

The great institution of learning at Valparaiso, Ind., is a child and outgrowth of Ada. At Ada were started in useful career such men as Austin Hunter, S. J. White, W. F. Rothenburger, P. H. Welshimer, J. P. Myers and many others. As the school was owned by private individuals, they had a right to pass it over to others. It is now in the hands of the Methodists, and still popular and influential.

The Cyrus McNeely Normal School at Hopedale, Harrison County, in 1869 had about two hundred students in attendance. Its object was to train teachers for the public schools. The influence of this school was felt in all central-eastern Ohio. It was equipped with a gymnasium and trained the body as well as the mind.

The Mount Vernon Ladies' Seminary was located at Mt. Vernon in Knox County. R. R. Sloan and wife were principals. It was well graded, and had a fair attendance for nearly thirty years. Mrs. A. M. Atkinson was for a time a member of its Faculty. It was a private

institution at first, but was given into the hands of a Board of Trustees later, but could not compete with the high-school system of the State of Ohio, and is now closed. Its career was long and useful. Many homes have been made intelligent, sweet and happy as the result of this once popular seminary. Miss Caroline Neville and Miss Wolatt succeeded the Garvin family as managers of the school.

A. B. Way started a college at Alliance. Perhaps the love of Christ and a higher education prompted to this enterprise. Some think its promoters desired to speculate in city lots. After a short career the college failed. It could not compete with Hiram and Bethany.

Some zealous sectarian ministers who were uneducated have been heard to say that all they had to do was to open their mouths and the Lord would fill them. "Yes," some one replied, "the Lord will fill them with wind." Some of our pioneer preachers were not scholastically educated, but they had a native ability, and read and understood the Scriptures and became able advocates of the gospel. Some of these men read history, and even studied foreign languages, to be better able to understand and preach the gospel.

Parsonages

A goodly number of churches in Ohio have parsonages. They are a source of strength to a church. A parsonage is not so necessary as a meeting-house, but it gives a congregation the appearance of stability to its members and to those who are not in the church. It furnishes a home for the minister and his family, by reason of



William Bowler



Abram Teachout



A. R. Teachout



Peter Butts



Lathrop Cooley



W. H. Cowdery



J. F. Davis



Sidney Smith Clark



Asa Schuler

which he should be a better preacher. The contentment of a congregation and minister, that comes from a parsonage, makes each a greater power for good in a community.

Many churches would do well to go about getting a parsonage. The effort would give them something to do and keep them from stagnation. Churches are weakened by doing so little for the cause of Christ. The building of a chapel, a meeting-house, a parsonage, and paying liberally to support a minister, and for missions, will make a church strong and insure its success. A parsonage usually means a working church and a cheerful, strong minister. History gives this testimony.

Forty-six of our churches in Ohio have parsonages.

Nancy Frost

Nancy Frost lived to be 108 years old. She was a member of the first Sunday school in the northwest Territory, at Marietta, O. She tended the children while her mother made bullets for the men to fight off the Indians, using the block-houses for forts. She was a member of the church at Lowell, on the Muskingum River, for sixty years. She retained her faculties to the last. She read the Bible through forty times. She used to say the Lord had forgotten to come for her. He did come for her, however, at the good, ripe age of 108 years. Perhaps she lived in this world longer than any other disciple of Christ in Ohio.

Large Givers

Many disciples give time, talent and such money gifts as they are able, to carry on the

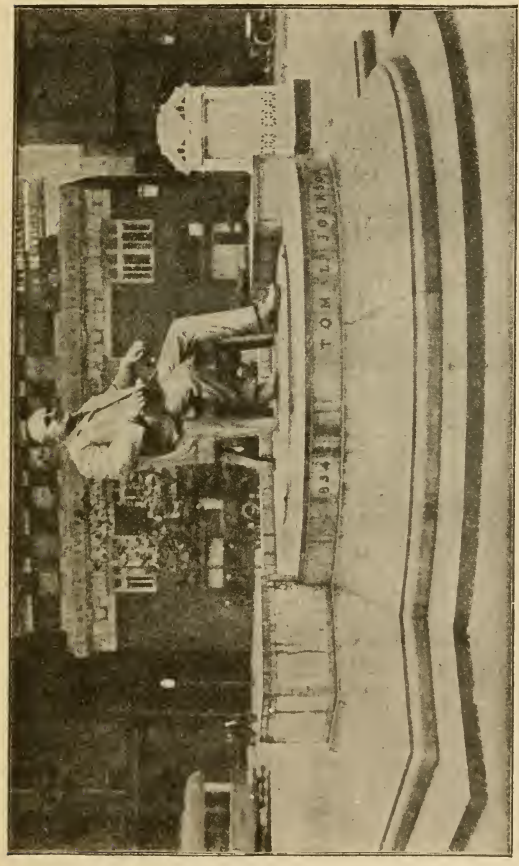
Lord's work. All can not be large financial givers. A few may be mentioned as large givers of money: D. S. Burnet, Asa Shuler, J. K. McDonald, Robert Kerr, Peter Butts, H. R. Newcomb, James Robison, Wm. Tousley, A. Teachout, Wm. Bowler, Albert Allen, Lathrop Cooley, A. R. Teachout, Thomas Davis, Sidney S. Clark, J. F. Davis, T. N. Easton, W. H. Cowdery, W. S. Streator, J. N. O. Lynn, Simeon Hart, Mrs. Sarah B. McLean (wife of Justice McLean), T. W. Phillips, The Standard Publishing Company.

Orphanage

The Cleveland Orphanage is under the general management of the National Benevolent Association, with headquarters at St. Louis, Mo. The local management is very efficient. It is filled to capacity (about seventy-four) all the time. The boys and girls are wisely directed and started in a happy way to useful manhood and womanhood. The institution is chartered, and can legally bind children to persons desiring to adopt them. This is a Christian work of far-reaching influence.

Ministers' Associations

Ministers' meetings or associations are maintained in Cleveland, Cincinnati, Columbus, northwestern Ohio and Youngstown. For twenty years or more the Eastern Ohio Ministerial Association was maintained. At one time 125 ministers had membership in it. F. M. Green was the active and efficient secretary of this association. Some of the strongest ministers of the brotherhood had fellowship in the Eastern Ohio Association.



TOM L. JOHNSON MONUMENT, CLEVELAND, OHIO

Endowed Churches

If persons want to be remembered after leaving this world, like Mary of old, they must do something for Christ. A good way to be remembered is to leave money enough to the church to make an annual subscription for expenses. A few churches have small endowments of this character: Chesterland, Hopedale, Millwood, Kent, Randolph, North Royalton, Wauseon, Bellville, Willoughby, and perhaps others. The time is coming when it will be wise for "down-town churches" to seek good-sized endowments, that the gospel may be preached in centers of population.

Tom L. Johnson

Tom L. Johnson, the one-time popular mayor of Cleveland, came to Cleveland from Louisville, Ky. He secured an interest in a street railway line, then added others to it, and, after a long and hard fight, got all the lines in the city consolidated and the fare for a ride reduced to three cents. The system is not second to that of any city in the country. He had an interest in the great Johnstown (Pa.) steel mills, and was the principal promoter of the "Lorain Steel Mills" in Ohio. He, joined with others, projected the grouping of the city and county buildings which are the admiration of the world. He helped in projecting the Warrensville farm and city where prisoners, poor and consumptives are cared for. He was a single-tax advocate. He was a great friend of the poor. In his church relations he was a member at Cedar Avenue Church and gave liberally for the cause. His friends and admirers have erected a beautiful bronze statue to

his memory in the Public Square in Cleveland. On the sides of the rostrums are plaques inscribed:

1. "Beyond his party and beyond his class
This man forsook the few to serve the mass."

2. "He found us groping, leaderless and blind;
He left the city with a civic mind."

3. "He found us striving, each his selfish part;
He left a city with a civic heart."

4. "And ever with his eye set on the goal,
The vision of a city with a soul."

As to churches in Ohio, the Year Book for 1917 reports 528. This is perhaps an underestimate of thirty or forty which did not report. There are reported 102,806 members. In the Bible schools, 105,488. Preachers, 425.

The largest offerings for all missions. Cleveland (Euclid Avenue), $6,654.79; Akron (First), $6,481.85; Cleveland (Franklin Circle), $5,689.61; Youngstown (Central), $2,661.00, and Cincinnati (Walnut Hills), $2,516.76.

Of the churches in Ohio, 70 per cent. are rural, and there are reported 517 Bible schools.

Special Mission Funds

Sidney Smith Clark was born near Lexington, Ky., in 1805. He moved to Cincinnati when a young man. He and his wife were members of the first congregation organized in Cincinnati by D. S. Burnet. Later he was a member of the Richmond Street Church. He was a personal friend of D. S. Burnet, James Challen, Benjamin Franklin, George Rice and many other pioneers. He died in 1871. A fund of about $50,000 came from his estate for special missions. The will declares that the elders of the Richmond Street

Church of Cincinnati shall select the missionaries. H. T. Atkins is trustee of the fund. The interest is used to promote the cause in the places selected. Report is made annually to the probate court. The places aided are in Virginia, Arkansas and Oklahoma. The better way is to place such funds in the care of the Ohio Christian Missionary Society. That society is responsible, and the directors can place the aid at the best places for doing the greatest good.

The Welsh Mission of Mahoning and Trumbull Counties was organized by Isaac Errett. The society is chartered by the State of Ohio. Thomas Davis, a Welshman of Youngstown, left $25,000, the interest of which is used to promote the cause of original Christianity in those two counties. B. F. Wirts, of Youngstown, is the secretary of the society. The work is directed by a board of managers. The trustees care for the funds. Aid has been extended to new and weak churches in said counties. Thomas Davis, the giver of this fund, lived to a good old age. He was a thorough believer in the New Testament church, and made provision to extend it after his departure from this earthly life. The Ohio Christian Missionary Society is co-operating with the Welsh Mission in carrying on work at Hillman Street, Youngstown.